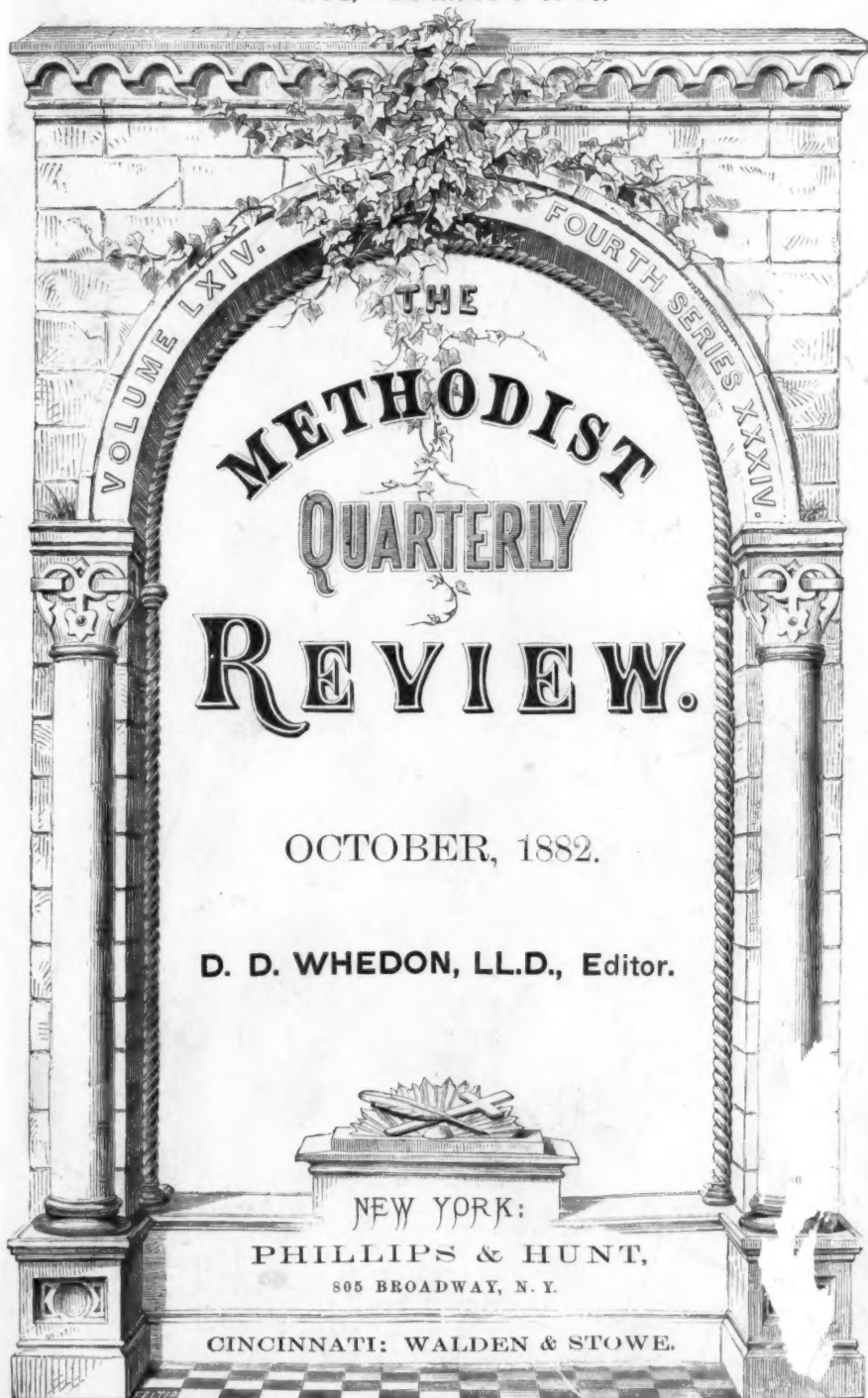


PRICE, PER ANNUM \$2 50.



[Entered at the Post-office at New York, N. Y., as second class matter.]

CONTENTS.

	PAGE
JOHN MCCLINTOCK, D.D., LL.D.....	605
Rev. W. H. MILBURN, New Orleans, La.	
FLORIDA: ITS PEOPLE AND ITS PRODUCTIONS	635
Rev. JOHN F. RICHMOND, Helena, Florida.	
JESUS A TOTAL ABSTAINER. [FOURTH ARTICLE].....	656
Rev. LEON C. FIELD, Concord, N. H.	
CHARLES JAMES FOX.	683
Rev. DANIEL WISE, D.D., Englewood, N. J.	
MADAME DE STAËL.....	702
Rev. ROSS C. HOUGHTON, D.D., Cleveland, Ohio.	
PROFESSOR BOWNE'S METAPHYSICS.....	737
J. P. GORDY, Wesleyan University, Middletown, Conn.	
SYNOPSIS OF THE QUARTERLIES.....	748
FOREIGN RELIGIOUS INTELLIGENCE.....	770
FOREIGN LITERARY INTELLIGENCE	774
QUARTERLY BOOK-TABLE	778
Dörner's System of Christian Doctrine, page 778; Journal of the Society of Biblical Literature and Exegesis, 781; Westcott's Revelation of the Risen Lord, 783; Fitzgerald's Christian Growth, 784; Morris on Kant's Critique of Pure Reason, 784; Sully's Illusions, 788; Martensen's Christian Ethics, 791; Froude's Thomas Carlyle, 791; The Semi-Monthly Phonetic Teacher, 792; The Methodist Advocate, 798.	



Eng'd by H. R. Hall & Co. 123 Barclay St. N.Y.

'Yours affectionately
J. M. C. Clinton

METHODIST QUARTERLY REVIEW.

OCTOBER, 1882.

ART. I.—JOHN M'CLINTOCK, D.D., LL.D.

JOHN M'CLINTOCK, a scholar, a divine, and the prince of the Methodist preachers that have appeared in my time, was born in Philadelphia, October 27, 1814. His father and mother, both from County Tyrone, Ireland, belonged to the Scotch-Irish race which has contributed so much to the vigor and energy of this country. His father's father early came under the influence of Mr. Wesley and his teachings, and was a zealous and useful member of the "Methodist Society." John's own father, who came to this country in 1806, and settled in Philadelphia, was a man of unusual intelligence, alert in movement, irrepressible in temper, persistent, tenacious, and a man of mark in the same religious communion. His mother was a woman of very clear intellect, placid spirit, and deep, though unobtrusive, piety; to whose rare purity and tenderness of character his own was indebted for many of his most sweet and attractive qualities. Not often are the loveliness and grace of woman united to the brilliancy and strength of man in so conspicuous a degree as happened in the case of John M'Clintock. The home of his childhood and youth was prosperous yet unpretending—ordered by industry, frugality, temperance, and method; and into it shone the clear white light of virtue and religion.

Into the homes of the M'Clintocks in two countries, for
FOURTH SERIES, VOL. XXXIV.—40

two generations, the spirit and words of the Wesleys had come, and were the nourishment and inspiration of John M'Clintock from his earliest years. He was sung to sleep when a child by the strains of "Come, O, thou Traveler unknown"; and the cheek of the boy glowed, and his eye flashed with martial enthusiasm, as he joined with the great congregation in old "St. George's"—his father's church—while they sang with one heart and one voice, "Come on, my partners in distress." Solomon Sharpe, Ezekiel Cooper, Beverly Waugh, John Emory, and other men of renown belonging to the heroic days of Methodism—Mr. Asbury's sons in the Gospel, as he in turn was Mr. Wesley's son—were frequent guests at the house of John's father. It is not easy to portray the feelings with which a Methodist boy of that generation looked upon and listened to these venerable men as they sat beside his father's board. There was reverence, but no chilling fear; for they were most human-hearted men, and, remembering the injunction, "Feed my lambs," were exceedingly considerate and kind to the children of the household. Their labors, self-denials, hardships, and sufferings made them seem like war-worn veterans in the eyes of an ingenuous lad as he listened to the stirring stories of their privations and perils; and the interest of the narrative was heightened by the play of a quaint humor which they nearly all possessed. John's sensitive, vivid nature eagerly welcomed the impressions made by these fascinating men, who shone before him as saints and heroes at the fireside and in the pulpit; it is, therefore, not strange that as the years went on he should become an enthusiastic Methodist, and a preacher as well.

Philadelphia had good schools, and John was an earnest student. Then came a pause in his scholastic life, for his father's affairs fell into embarrassment, and John had to earn his bread, and do what he might toward helping the family. His capacity was even then so noted that he was appointed, at sixteen, chief book-keeper of the Methodist Book Concern in New York; and, while tied to the "desk's dull wood," did his drudging work in the alert, rapid, and accurate way characteristic of him through life. What time he had to spare was given to study and religion. He took his first lessons in harnessing the tongue to the brain in the Irving Debating Club;

and the friends he made there, who listened with wonder and delight to his maiden speeches, he kept throughout life—and this was also a characteristic trait: he rarely, if ever, lost a friend, except by death. Returning to Philadelphia in the summer of 1832, he entered the University of Pennsylvania as a freshman; when eighteen years of age, he took and held the first place in the class, and worked so diligently that, having passed a rigid examination, he became a junior a year ahead of his classmates, cramming the studies of four years into three, but only spending two at the University itself. His exercise books, both of school and college life, remain and bear witness to the thoroughness of his work. All is written out with most minute attention to detail. In analysis, translation, scanning, every point of etymology, syntax, prosody, mythology, and history was examined, and the fact or rule stated. In this exact discipline the foundation of Dr. M'Clintock's culture was laid. He did not leap to excellence, but rose to it by honest exertion. Rapid and brilliant at all times, he did not disdain what most young men call drudgery. His college note-books show evidence of activity in every department of knowledge. In the neatest of hands are preserved digests of lectures on chemistry, mathematics, philosophy, and constitutional law; sketches of problems in the calculus; drawings of parts of the steam-engine, and of philosophical instruments, with descriptions; in fact, nothing seems to have come amiss to him. As a school-boy, he had drilled into him the habit of doing every thing well, and the habit clung to him ever after.

He had learned by this time enough of his capabilities to be aware that he might expect to attain eminence in any profession. He was ambitious, had a keen sense of the value of wealth and the enjoyableness of a great fame. The Methodist ministry was, to his mind, a complete surrender of both. Its emoluments were then small, its opportunities of culture slender, its incessant change disheartening to a student. "The still small voice" within his own breast, bidding him go forth into the fields which were white unto the harvest, was mightier than the solicitations of pleasure, wealth, and fame; and at the close of his junior year in college he entered upon the active duties of a Methodist preacher, calling upon men to flee from the wrath to come, and lay hold upon eternal life. Side

by side with his pastoral labors the studies of the senior year in the university were kept up. He passed his examinations with distinction, and was graduated with high honor when less than twenty-one years old. He had even then much of the swiftness, dexterity, and grasp in laying hold of knowledge and making it his own, and what appeared to be an unlimited capacity for work, which so eminently marked him in later life; but his triumphs as a student, and in airily, gracefully carrying the double burden laid upon his youthful shoulders, were bought at a heavy price of illness, suffering, and, at last, death before his time. Such were his gifts, grace, and usefulness that his Church importunately called him, at whatever cost to himself, to enter the active ranks of her ministry: docile, sensitive, spiritually-minded, and trained to self-denial, he could not resist. One cannot but be saddened by the shortcomings of his *alma mater* toward this brilliant son, as well as the unwise haste, not to say unpardonable folly, of his churchly elders in not suffering him to tarry at Jericho until his beard grew. His college had taught him how to study, and given him the usual amount of intellectual food. And this still passes for education. It is safe to say that he received no instruction on the sovereign subject of health, the relation of the spiritual and animal parts of his nature, how the body may be conserved and improved, while the mind is fledging for its wider flights. The strain of his faculties, moreover, in his honest attempt to perform the impossible—the double duty of a painstaking and faithful undergraduate and at the same time of the zealous and laborious minister—undermined his physique, excellent as it was by nature, and opened the sluice for many an after-flood of sickness, suffering, and misery. His maladies, which became manifold, robbed himself, the Church, and the world of many of the best fruits of his ripest years. He sometimes described himself as a man dragging a log-chain by which he was bound.

His ministry began first on a circuit in New Jersey, then at Elizabethtown, whence he was transferred to Jersey City. The youthful preacher every-where awakened the deepest interest by his pastoral and public ministrations, and many a soul was indebted to him for light and inspiration, the quickening of a higher life.

Not long, after the failure of his health, had he to look for such work as he could do. Lagrange College, Ala., then presided over by the Rev. Robert Paine, now the venerable and beloved Senior Bishop of the Methodist Episcopal Church, South, offered him a professorship; and soon after the Chair of Mathematics in Dickinson College, Carlisle, Pa., was opened to him. He chose the latter, and at once, in his prompt, earnest way, began to fulfill its duties. His stay in Jersey City, with its experience of disaster, had brought him an abundant blessing—the acquaintance of Miss Caroline Augusta Wakeman, who became his wife soon after he began the work in his new sphere. She was born the same day in the same year with himself; was in full sympathy with him as a student and scholar, animated and cheered him in the prosecution of his multifarious tasks, and made his home a place of rest to which he ever turned with joy. The new scenes into which he entered, the new work, and especially his new associates, were as a cordial, and his elastic health soon revived. Most fruitful years of a well-ordered peace were the twelve which he spent in the happy valley in which Carlisle stands, encircled lovingly by the Blue Mountain ridge, and enveloped in an atmosphere of crystal clearness, on which the play of light and shade produced every hour some new and striking effect. Only the hum of the great world's tumult could be heard in that still, secluded spot, not loud enough to disturb the calm of studious pursuits. The town preserved the tradition of the learned culture which has distinguished it from the close of the last century, when the great Dr. Nisbet ruled the college, and still later when the illustrious Dr. John M. Mason filled the same place, and when one of the chairs was occupied by M'Clelland, the marvelous rhetorician, the fame of whose power of speech lingered in the Cumberland Valley long after his time. The steady pace and even pulse of life seemed here to tone down the feverish excitement which is the usual condition under which American society exists. To M'Clintock, great as was his pleasure in imparting knowledge—for, like Dr. Arnold, and deserving to rank next to the head-master of Rugby, he was a born teacher—his delight in gaining it was even greater. He used to say, jocularly, that a college would be charming if only there were no students. He was a most faithful and laborious teacher;

his classes stimulated him and gave zest to his exertions. He had the art of connecting the work of the students with his own culture, and, if on a higher plane, was moving in the same lines with them. He was greatly aided by his social advantages, and made them helpful to his more serious occupations. It was not often that he could be induced to spend a whole evening in society. Time was too precious, he said; and he grudged the surrender of so many hours. Every day he took pains to see some friend, would beguile a half-hour with pleasant chat, and then be off again to work. In such pauses from labor he was playful as if his life was a long holiday. He had the magnetism which made him a charming companion, and if he drew much from society, he also gave much to it. His sympathies were catholic, and enabled him to touch his fellow men at many points. He could enter quickly into the life of others, come to an understanding of it, and establish agreeable relations with them without an unnecessary expenditure of time. His social power supplemented his talents, and contributed largely to his success. Swift and true as was his insight, penetrating to the very heart of things and men; full and embracing as was his charity, coupled with a deep and reverent faith, he would have lacked his highest charm without the glancing humor and overflowing love of fun which fused and mellowed all his powers, making him most dear to all his friends. To the end of life, despite all his infirmities and sorrows, while you saw him to be a great, wise, cultured man, he remained like a sweet and beautiful child. If Coleridge's definition of genius be true—carrying the sensibilities and affections of childhood into middle and later life—then was John M'Clintock pre-eminently a man of genius. Every clever student who entered his classes not only caught the inspiration of his enthusiasm for learning, but glowed with a kindling desire to be a truer and wiser man. Fear of the learned professor and critical scholar was disarmed by his frank and genial manner, and all the collegians came to regard him as an elder brother. Pretense was a thing intolerable to him, and he never failed to unmask it; but it was always done in a humorous fashion; he never inflicted a wound, but was none the less honest for all that. A crotchety student, whose brain was a kind of limbo, came to

him one day with, "Professor, I have got hold of the greatest thought that ever entered the mind of man." "Out with it," said M'Clintock in his prompt way, a merry twinkle in his eye. The gownsmen struggled, stammered, boggled, at last said: "Words cannot express it; the idea is too vast and grand." "No," said the professor, his face radiant with fun, "No, you are mistaken; you think you have genius; that isn't what ails you, 'tis indigestion; you have eaten something at dinner which disagrees with you. Go home; take some soda to correct the action of your stomach, and you will soon come all right. Go, my boy." The student joined with the professor in the hearty laugh, and the wind, at least for the time, was let out of that bladder; and the lesson was worth many a recitation in Greek and trigonometry.

His fellow professors formed a rare group of men. Among them was Dr. William H. Allen, now and for many years the noble President of Girard College, Philadelphia; then, by his versatility and thoroughness, passing from chair to chair in the institution, as the needs of the new management required, achieving the highest success in all, and giving sure presage of the eminence which he has since won and deserved. Another was Merritt Caldwell—like Allen, a graduate of Bowdoin—in whom you scarce knew whether most to admire and love the ardent, simple Christian, the scholar, teacher, or friend. The President of the Faculty was the Rev. Dr. John P. Durbin, whose fame and power as a preacher were at that day second to those of no man in the country. Born, toward the close of the last century or the beginning of this, in Kentucky, when it was the "Far West," he grew up on the frontier with few advantages, save such as pioneer life could furnish; but if the Roman fable be true, even wolf's milk is not bad nourishment for men of genius and heroic mold. Beginning his ministry upon the vast circuits of the West, preaching in log-cabins, school-houses, and at camp-meetings; sleeping on the ground many a night, in winter as well as summer, his horse hobbled near by; his fare parched corn or "dodger," bear-meat, venison, or bacon; inured to the privations and hardships which belonged to the career of a backwoods itinerant, with indomitable energy he pursued, not only his theological studies, but academic as well; came up for the collegiate examinations, and was

honorably graduated A.B. To his energy and love of knowledge there was added that strange, fascinating power called eloquence. His fame filled the West, and in time crossed the Alleghanies. Among my own earliest recollections are those of the appearance, voice, and manner of Dr. Durbin as he stood in the old-fashioned high pulpit—on a level with the gallery, and a sounding-board above it—of the “Academy,” a Methodist church which had been built by Whitefield on Fourth-street, below Arch, in Philadelphia. There I sat, an eager, questioning child, amid the dense, hushed throng that had gathered to hear the renowned preacher. Though I could understand little of what was said, I still remember the monotonous, almost drawling, tones with which Dr. Durbin began the service in the hymn, prayer, lessons, and opening of the sermon. Those who had not heard him before were always keenly, not to say bitterly, disappointed by his manner and appearance. His frame was almost slight, his face well-nigh dull, nor was there any thing noteworthy about the appearance of his head; even the eye was inexpressive. The discourse, begun upon an ordinary conversational key, proceeded with the unfolding of the subject sometimes for half an hour, without a hint of what was coming. The language was plain; the style, unlabored; the thought, ingenious rather than profound, and though sometimes subtle, was usually on the hearers’ plane. When all expectation was subdued, and it seemed as if the sermon was to continue upon the accustomed level of commonplace, the preacher would appear for an instant to undergo a transformation, and the lifeless manner, the drawling tone, the dull face and eye, were changed—and such a change: a kind of electric shock ran through the assembly. The change was only for a moment, but was soon repeated and continued for a longer time; and then the new manner and the new man remained. It seemed as if his spirit had dropped the garment of the flesh, was embodied of its own substance, naked and visible to mortal sight. The voice grew round, full, flexible, sonorous, the exquisite vehicle of every emotion; the action was full of power, and his form seemed to dilate to gigantic size; his face became mobile, dramatic, radiant, and his eye shone with an almost insufferable splendor which well-nigh dazzled and overpowered all beholders. The trance of the hearers was complete; life

was absorbed in hearing, sight, and emotion; they leaned forward, stood up, forgot to breathe, and the silence was so awful that the preacher's voice sounded as if in a place of the dead. When it seemed as if they were all caught up into the heaven of heavens, and had heard things unutterable, the rapture tempered by awe, the preacher ceased, and slowly men regained their consciousness. As the congregation dispersed, men and women spoke with bated breath, saying, with the patriarch, "Surely the Lord is in this place. How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." All this I came to know and feel in later years, but even as a child I was subject to the great orator's spell, felt the thrill of his power, and trembled before the almost transfigured majesty of the man. How extraordinary was his mastery may be divined from the fact that he affected a little child thus, as well as gray-haired sires and matrons. His appearance in a Philadelphia pulpit was always hailed by multitudes as a kind of pentecost. Singularly enough, this great orator, differing from most men of his class, was a man of affairs, possessing wonderful capacity for the common business of life.

Whatever he undertook his penetrating intelligence, foresight, and prudence enabled him to grasp, while his attention to details and unwearied industry brought it to a successful end. He filled every position to which he was called by the Church with consummate tact, energy, and victory. It can, therefore, be understood that Dickinson College was most fortunate in the administration of its president. With these men young Professor M'Clintock entered into the most friendly and loving relations; but the tenderest and strongest tie he formed was that which bound him to Professor Emory, at that time filling the chair of Ancient Languages. Their age was nearly the same, and while the influence of a Methodist inheritance in common had nourished in them the same tastes, habits, forms of thought and faith, their difference of temperament and character was complete, and thus the ground was formed for a union as perfect as that between David and Jonathan. Emory was the son of a bishop, and possessed every advantage of position and culture; had been graduated with the highest distinction in Columbia College, trained in the most thought-

ful and exact manner by his wise and gifted father, and even as a youth was exemplary, mature, and grand—large in every quality and virtue, but largest of all in perfect self-abnegation—the complete surrender of himself to his Master's work. The soundness of judgment and maturity of wisdom which characterized him and made his counsel sought on great questions, even by the fathers, seemed as if they could only be the result of wide and long experience. He was in truth a most kingly man, fitted to administer and rule in all grave, high things; self-contained, reserved, discreet, always looking before and after. M'Clintock was mercurial, spontaneous, exuberant, off-hand. Yet in one thing they were alike, perfect ingenuousness, transparent simplicity of character. They were likewise brave men, abhorring cant, and having the courage to speak what was in their minds, "whether men would hear or whether they would forbear." The almost romantic devotion between Robert Emory and John M'Clintock, from the day their friendship was formed to the end of Emory's life, sheds a soft and beautiful luster over both, and makes one believe that even yet the love "which passeth the love of woman" may exist. In this new theater and these congenial occupations, and with such friends, the radiant young professor betook him to his work with a will. He had taken "all knowledge as his portion," and he needed only nerves of steel and a frame incapable of exhaustion to secure full possession. While teaching college students mathematics, his own studies spread out in all directions. Though with a good appetite for all learning, he had a choice. To physics he seemed somewhat indifferent; but languages, logic, metaphysics, and theology, with history, poetry, and *belles-lettres*, had for him charms he never wished to resist. He had no notion of becoming a mere mathematician, "his eyes glazed o'er with sapless days." He early planned a broad range of intellectual pursuits, and adhered to his plan with fidelity. His lamp, among the many lighted at the college, was by hours the last to be put out. Swift as were his mental processes, vast and sure his appropriation of knowledge, his intellectual hunger was insatiable; but he had scarce completed his second year as professor when his health again gave way. Thus it continued with him through life: seasons of prodigious intellectual activity were followed

by seasons of enforced abstinence from all serious work. The heroic medical treatment to which he was subjected made him almost understand what is meant by the tortures of the rack. Ten years after this he supposed himself to be subject to disease of the heart, and lived under a constant apprehension of sudden death. He had frequent swoons; dared not trust himself to the length of his tether, and was "easily upset." And all this might have been avoided if his college had, with its other teachings, only taught the most important thing of all—how to care for and handle himself.

After many months of languor and pain he regained strength enough to go to work again, devouring all kinds of literature, indexing, filling common-place books, garnering his harvest that it might be bread for after years. Children were born to him, and thus his education was carried higher, for nothing deepens, enriches, and hallows a man's nature like the little ones, of whom is "the kingdom of heaven." In those Carlisle years, likewise, there came the solemn mystery, Death, "that cloudy porch oft opening on the sun," in which we sit "muffled round with woe" in the great darkness, until at last, lifting the eyes, still half-blinded by tears, we see One like unto the Son of man, "his countenance as the sun shineth in his strength," and hear him say, "I am the resurrection and the life." As he surrendered his first-born, a beautiful little girl, he heard the great voice say, "Suffer the little children to come unto me, and forbid them not." Later his revered and tender mother passed on before, and he heard the voice say, "Blessed are the dead which die in the Lord; for they rest from their labors." "Thus build we up the being that we are" by brave labor, indefatigable energy, the earnest fulfillment of daily duty; by the purged eye of faith, a tenderer charity, a more deep and reverent piety, and a meek submission to the will of Him "who doeth all things well."

Hebrew, German, and French were added to his Latin, Greek, and mathematical studies. Coleridge and Wordsworth were an early passion with him, and did much to mold his tastes and affect his ways of thought and vision. Carlyle's voice, which in those days was a trumpet-tone to young men, reached his ear and profoundly stirred him. Then came Goethe, "that Titan in court dress." Auguste Comte soon

engaged him, and I believe he was the first, certainly among the first, to introduce the Positive philosophy to American readers.* He made himself acquainted with the German metaphysicians, from Kant to Schelling; was among the first on this side of the water to know what Strauss and the Tübingen school of theology had to say. Together with Professor Blumenthal, he translated "Neander's Life of Christ," and placed that invaluable book within easy reach of English readers, furnishing them with a victorious answer to Strauss, and a refutation of the whole Tübingen school of that day. The work was admirably done, and won for him a correspondence with Neander, in which he expressed his loving thanks, and afterward the warm personal friendship of the great Church historian. In Neander he found German learning coming, after traveling a wide circuit, to the position taken by Wesley, that Christianity is more than all else a life—that it is "a power which, as it is exalted above all that human nature can create out of its own resources, must change it from its inmost center."

How he bore himself amid all his studies, and what was the temper of his inmost life as he came into fuller acquaintance with what is called modern philosophic thought, may be seen from this letter written to his brother:

CARLISLE, *February, 1841.*

I believe, and therefore speak. So said St. Paul, and so say I. Don't ask me what I know, for I know nothing that is not grounded at bottom upon a simple act of belief. The man who talks about understanding his nature or his destiny may be very wise, but either he or I must be a madman. Your letter shows no feelings or thoughts, I believe, that have not formed part of my own experience. You need not think you are alone in such things. They form no part of my present existence. Why? Because I have reasoned myself out of them? Nay, I should have reasoned myself into Bedlam first, but because I have rested myself in simple trust—so simple that any child might exercise it, yet so profound that all philosophy cannot fathom it—upon the Great Divine Man, the pattern of purity and sorrow, Jesus Christ, the only perfect being of whom I have heard in the whole history of the world. I have no other secret to impart.

* It is, however, due to historic truth, and to Dr. McClinton, to say, that he never claimed the authorship of the Articles on Comte. All of them, if we mistake not, were written by Professor George Frederic Holmes, now of the University of Virginia.—ED.

I believe in Jesus Christ. Am I tempted? So was he; I resist, and there is no sin. Have I suffered? So has he, who glorified sorrow in his life and death. Pain is not evil, pleasure is not good; faith alone is good, and sin or unbelief alone is evil. Such is my simple creed; all the universe could not drive me from it. All bastard philosophy (and God knows I have pestered my brains with it as much as most men) cannot shake it. No temptation can overturn it or overcome me so long as I bide in it. Do you ask me whether this belief has saved me. It has. How? All I know about it is expressed in these words: It is the power of God unto salvation for all them that believe. That is all I know about it. How do I know that I am saved, then? Why thus: If I relax this faith an hour the universe becomes a shoreless, crazy whirlpool, and my brain runs giddy as I look into it. Look into it I must, for I am in the midst of it. But with this faith that universe is for me a firm, rock-built city, a dwelling for my soul. All the discords, dissonances, the mad storm of human voices, the angry curses of guilty men, the inarticulate wail of wide-spread anguish, the noise of wars and murders—think you that I have no ear to hear these things? I do hear them, and I feel that they would drive me mad almost if I did not believe. The image of Christ rises up before me, pure, perfect, mild, serene, sorrowful, yet with power beyond all else that I can conceive. It is the image of God. My salvation beams from those gentle eyes; it is spoken from every lineament of that placid countenance. Look upon him, my brother, and see how mildly and kindly, with sweet tones, sad yet earnest, he asks you to give over your vain strivings and rest in him. Look upon him and you are saved. Some people think religion is a kind of bargain-and-sale business, a barter of so much happiness in this life for so much in the next; a mere working for wages, not deep, inward, heart-subduing reverence, but low, sordid hope of advantage or fear of pain. And yet they recognize Christ as the model of religion. Just think for a moment how widely different all this is from his character, and you will see how deeply they have sunk below the purity of his faith. What advantage did Christ look for? What could he look for? What pain had he not to fear? I tell you honestly that I see but little of the faith of which I speak among men. Many substitute the vulgar motives to which I have just alluded in its stead. Many have their paltry souls crammed full of cant and hypocrisy. What of all this? I know that I believe; I know that my religion is not cant. I am determined to be honest for myself; I believe, and therefore speak. Read that beautiful parting address of Christ contained in the fourteenth, fifteenth, and sixteenth chapters of John. Recollect his words recorded in Matt. xi, 28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Nowhere else can rest be obtained. Take those sweet words to your heart in simple confidence, and all will be well. My mind is cleared, my heart is

freed, not because I am free from care—I am full of it—but because I believe. Believe, and it shall be done unto you. You will find in the end, as I have found, in the language of the French philosopher, Cousin, that “Christianity is the perfection of reason.”

This may stand as the statement of his faith throughout the rest of his life.

By the aid of the Germans, too, he entered the rich fields of philology and comparative grammar, and kept informed of their finds in the Sanskrit. After a few years he was transferred from the chair of mathematics to that of the ancient languages, for which he qualified himself in an eminent degree. With his friend and associate, Professor Crooks, he set himself to the preparation of a series of Latin and Greek elementary books on the method of “imitation and repetition.” It was the first of the kind in the United States, and the books found a ready acceptance, and their plan has since become universal. Though more than thirty years have elapsed since the appearance of the first volume, they still retain an honorable position in the schools.

His interest in the affairs of the Church and of the nation was vivid and profound as in his scholarly pursuits. He had a quick and comprehensive eye for all that was going on in the political and ecclesiastical world, as well as for the researches of archaeologists and the speculations of philosophers. He was gentle, but not timid; his kindly nature was tinged by the conservatism of the true scholar, but in him there was no cowardice. He never brawled as a partisan, nor shrieked himself hoarse for the sake of standing well with a majority. He early embraced antislavery views, and although Dickinson College was near the Maryland line and drew many of its students from that State and Virginia, he never disguised his opinions, but on all fit occasions made them plainly known both by tongue and pen. He strongly opposed the admission of Texas into the Union, because it would add to the power of slavery, and bore the testimony of his conscience whenever and wherever he was called on to do so: but he ever spoke what he felt to be the truth in love, never with bitterness. His sincerity was in due time put to a better test by his incurring the risk of fine and imprisonment. He had

formed his opinions cautiously, but was ready, when the time came, to jeopard all he held dear for their sake.

At about five o'clock on a pleasant June afternoon, in 1847, Professor M'Clintock, as was his wont, walked from his home to the post-office for his letters, quite ignorant of the stormy excitement which was at that moment agitating the usually sleepy borough of Carlisle. The postmaster asked him if he knew what was going on, and when told that he did not, informed him that the case of some fugitive slaves was on trial at the court-house.

Three negroes had escaped from slavery in Maryland, and, reaching Carlisle, were pursued by their masters, who caused them to be arrested and thrown into jail until they could arrange to carry them back to Maryland. The negroes of the town were naturally wrought to the highest pitch of excitement; a writ of *habeas corpus* was obtained, the fugitives brought by the sheriff before Judge Hepburn, who, having heard the arguments of counsel, declared that the slaves were illegally in the hands of the sheriff. At that moment Professor M'Clintock entered the court-room and met an Episcopal clergyman, who expressed a doubt of the testimony which had been offered to prove that two of the fugitives, a mother and her child, were slaves. He had a rude greeting from some of the excited whites, who made up a large part of the crowd in court. "There," shouted some one, "goes the d—d abolitionist!" "Look at M'Clintock," shouted another voice, "the d—d abolitionist!" Taking his seat inside the bar with the counsel, he asked them if they had seen the new law of 1847, forbidding the judicial and executive officers of Pennsylvania to bear any part whatever in the capture of fugitive slaves. They had not even heard of it. It was then mentioned by the counsel to the judge, but the judge was not advised of its existence. As far as could be ascertained a certified copy was not to be found in the borough, and the only newspaper copy was in possession of Professor M'Clintock himself. The State capital where the law was enacted was within twenty miles of Carlisle.

Passing on to the door of the court-room, in obedience to the judge's order to clear it, Professor M'Clintock saw a white man raise a stick threateningly over the head of a negro, saying at the same moment, "You ought to have your skull

broke." The negro protested that he had done nothing. "Then," said the professor, "if any one strikes you, apply to me, and I will see that justice is done to you." Filled with the idea that all the proceedings were illegal, the professor hastened to the college to get his copy of the act of 1847. Returning with it, he joined a number of the lawyers who were standing in front of the court-house, as the owners with their slaves came down from the room above and endeavored to place them in a carriage standing by the edge of the sidewalk. A rush was made by the crowd of negroes; two of the fugitives were carried off, and Mr. Kennaday, one of the owners, followed in hot pursuit, crossed the street, tripped on some loose boards, and fell heavily. Before he could rise he was struck repeatedly by the negroes as they rushed past him in their flight, severely hurt, and rendered helpless. It was all done in the twinkling of an eye. The lawyers stood upon the court-house steps, Professor M'Clintock among them, but without the slightest power to check or prevent the outbreak.

As the news of the rescue and the hurt done to Mr. Kennaday spread through the borough, the population, especially its less intelligent portion, was ablaze with excitement. It was M'Clintock, was the outcry, who had instigated and led the riot; it was M'Clintock who had cheered the negroes on to the commission of violence, assuring them that he would take the risk of all consequences. The unreasoning anger of the moment fell heavily upon him. He was immediately arrested, as were many of the negroes. When the news spread through the country the excitement became intense. As usual, the distorted story was the first to reach the press, and elicited the severest comments. In a letter to his brother-in-law he said:

You are perfectly right in supposing that I have done nothing illegal or wrong. If to sympathize with the oppressed be a sin, I plead guilty; if to aid them without violating the law be a sin, then I am a transgressor; but not otherwise. I have had my mind in peace and comfort through the whole affair, and do not wonder at the tranquillity of other men in worse contingencies.

Three weeks after the riot Mr. Kennaday, who had been well cared for and seemed in a fair way to be soon well of his wounds, suddenly died—not from his hurts, but from injudicious eating. His death increased the excitement a hundred-

fold. A fierce effort was made to send Professor M'Clintock to the penitentiary. The trial came off in August; the array of counsel against him was imposing; no skill or pains were spared to secure his conviction; there was hard swearing by many witnesses for the prosecution; and even when the jury brought in their verdict the presiding judge so far forgot his duty and the dignity of his place as to read them a sharp lecture upon their wrong-headedness and the injustice of their finding—so intense was the prejudice against M'Clintock. He was, nevertheless, acquitted. Some of the negroes, however, were found guilty and sentenced to the penitentiary. The professor, not content with his own safety, satisfied that they had been illegally condemned, bestirred himself in their behalf, and after the expenditure of much time and great pains secured a hearing from the Court of Appeals, and thus a reversal of the lower court's decision and the discharge of the prisoners. His bearing throughout the whole business was in keeping with his character—that of a thorough, fearless gentleman, scholar, and Christian.

He was soon called upon to endure a much heavier trial in the loss, by death, of his beloved and revered friends, Robert Emory and Merritt Caldwell, the latter the senior professor of Dickinson College. He felt that the strongest ties which bonnd him to Carlisle had been severed. A great light had gone out of his life in the death of Emory, and he determined to find a home in New York or its neighborhood.

About this time, in May, 1848, the General Conference of the Methodist Episcopal Church elected him to be the editor of the *Methodist Quarterly Review*, and in July he undertook the duties of his new position. During the eight years of his editorial life he brought the *Review* to the front rank of such publications, gave it a high reputation abroad as well as at home for depth and range of scholarship, catholicity of temper, soundness of orthodox theology, coupled with philosophic and Christian fairness to adversaries. The line of policy which he determined on was a bold one. Before he entered upon his work the General Conference had directed him to make the *Quarterly* "more practical."

"But how?" he asks, in his first address to his readers. "Not, surely, by lowering its tone in point of literature and

scholarship; that could never have been meant." He understood that the practical religious interest had, hitherto, almost complete dominion in American Methodism; but he saw clearly that this interest would be safe only so far as it was illustrated, defended, and protected by a corresponding literature. As all life which is destined permanently to affect the world finds for itself fitting literary expression, so he was confident the great vital force of Methodism would, in time, issue in appropriate literary creation. To stimulate other minds to the exercise of their best activity was, therefore, the chief duty which he laid upon himself during these years.

Methodism was born in a university, and cradled by men of sound learning; but upon the death of Mr. Wesley the administration of its affairs in England passed, for the most part, into the hands of men good and true, full of faith and the Holy Ghost, but whose knowledge of letters and science was narrow and small; while on this side of the water Mr. Asbury used to say to his preachers, "You may read books; I read the Bible and men," and the favorite watchword of his helpers was, "Getting knowledge is good, but saving souls is better." Bishop Emory, Dr. Fisk, Dr. Few, Dr. Durbin, and Dr. Olin gave the Church an impulse in the right direction, and did much to develop and foster among Methodist preachers the ardent desire for a higher education and broader culture. Greatly also is the Methodist Church indebted to John M'Clintock for its progressive scholarship and great advance in good learning. His mental energy was felt by all with whom he came in contact as an inspiration. His growing acquisitions made him always fresh; his geniality disposed him to communicate freely what he knew; his imagination colored and magnified the objects of his interest, and his warm feelings gave them life. It was in these years that he first planned the "Cyclopedia of Biblical, Theological, and Ecclesiastical Literature," the publication of which was begun in his lifetime, and has since his death been so admirably carried forward by his associate from the beginning, Dr. James Strong. It is the most comprehensive, thorough, and complete book of its kind in the English, indeed, in any language. Even the Germans have nothing superior to it for width and depth of scholarship. It possesses an inestimable advantage over Herzog's, or any other work that may

challenge competition with it, because the latest and fullest results of learning have passed through the brain and faith of English-speaking men. It thus gains a practical value, and is at the same time free from every taint of a low, degrading rationalism. It must remain for many years the best representative of biblical and theological erudition. Here is an extract from a letter of our brilliant young editor to his friend, Dr. Olin, which gives us a glimpse of some of his experiences after mounting the tripod:

I am pestered to death with volunteer contributions for the Review. Men who have just learned the Greek alphabet send me critical and exegetical remarks on passages of Scripture. Others give original sketches in Church history, made out of Mosheim and Dr. Ruter. Others discuss final perseverance in series of elegant extracts from "Watson's Institutes," and "Fletcher's Checks." Others give me copious analyses of good Bishop Asbury's journal. Others send in Dr. Clarke's ideas on disputed Scriptures—whereof Dr. Clarke knew nothing. Is it not delightful? Such zealous, painstaking, thorough, scholarly work going on in so many different quarters at once! Hope for the world.

Despite these profuse offers from volunteers, Dr. M'Clintock gathered for the Review the ablest staff of writers that could be found in Europe and America, in his own Church and out of it, scholars, divines, philosophers, and essayists. In treating public questions he rejected, as he heartily despised, the "false conservatism, at once domineering and timid, despotic and servile, which would stand still when all the world is in motion;" but no less did he disdain the "morbid appetite for new measures which forms some men's substitute for virtue." He had the conservative instincts which come of large scholarship; but loved progress, too, as every one will who has a "forward-looking mind." To raise the literary character of the Review he added departments of Theological and Literary Intelligence, and extended the Critical Notices so as to include the best English and foreign books. Essays on biblical and philological criticism and the highest themes of philosophy rounded out his editorial scheme.

The following extracts from the letters of Auguste Comte are curious as coming from the founder of the Positive Philosophy to a Methodist preacher and editor:

TO DR. M'CLINTOCK.

PARIS, 7, HOMER 64, *Wednesday, Feb. 4, 1852.*

SIR: In the number of your "Methodist Quarterly" for January, 1852, which I received last Thursday, I have just read a conscientious review of my principal work, written by an eminent adversary, containing, indeed, numerous involuntary mistakes, which are, however, but trifling, and may, therefore, be spontaneously corrected hereafter. This generous proceeding to which I have been but little accustomed from the French press, induces me to extend, even to such adversaries, my personal "appeal to the western public," which, indeed, merely supplements that of 1848, so generously referred to in this memorable article. . . . I cannot but congratulate myself upon this momentary infraction of the happy rule of mental hygiene which for many years closed to me, systematically, all papers or reviews, even scientific ones, and has permitted me no other habitual reading than that, ever new, of the masterpieces of western poetry, both ancient and modern.

PARIS, 24, DANTE 64, *Saturday, Aug. 7, 1852.*

I have been deeply touched by the inclosure in your letter of June 29, received July 15. This noble participation of two eminent philosophical opponents tends to characterize more fully the true nature of the free subsidy which is to shield from undeserved poverty the conscientious thinker whom they are unwilling to combat, otherwise than by fair arguments, free from all material pressure, either active or passive. However, from the true religious standpoint where love is higher than faith, we feel that a certain brotherhood unites all those who, at this time, are sincerely striving to overcome intellectual and moral anarchy; whatever may be the opposition otherwise existing between the doctrines they hold with this common aim.

In the second year of his new life calamity dealt him a staggering blow in the sudden and unexpected death of his devoted wife. Mrs. M'Clintock united warmth and purity of affection with a calm temper and extraordinary capacity of endurance. In times of trial her firmness was invincible. She entered fully into her husband's pursuits, and, by cheering, lightened his labors. Their home was sunny and happy, a center of attraction to the many friends who came within the circle of its beautiful life. This is what he says about the event:

March 17, 1850.

Two weeks ago yesterday my dear Augusta died. I cannot yet realize it. Every thing wears a strange aspect. A sort of mist seems to hang over every thing. Even streets, houses, and all familiar objects appear thus. I work, work hard, but it seems mechanical and even unreal. Is it not well that this earth is

thus shown to be not our home? By and by we shall be strangers in it as our fathers were, and shall feel our kindred and our home are in heaven above. So one can become a stranger, even in the home of his youth and love, as all that made it home for him vanish into darkness and silence. There, and there only, where Christ is and where our loved ones are, is our continuing city. I did not think she would die soon until a day or two before her end. Nay, on the Thursday I thought she had turned a crisis and would rally. Her fortitude and firmness were so indomitable that never a fear, complaint, or an anxiety escaped her lips. In respect to that quality of endurance I never saw man or woman that approached her. To the last she was more careful of others than of herself.

To recruit his health, Dr. M'Clintock determined on a trip to Europe in the summer of 1850 in company with a number of friends. In Germany he was received with the utmost cordiality by many distinguished professors and theologians, and his trip was in every way a memorably pleasant and beneficial one, although it lasted but a few months.

Notwithstanding the unchallenged excellence of the Review, the wide and eminent reputation he had made for it, his management met with severe criticism from many of his brethren. He was informed that it was not practical; his official directors, the Book Committee, advised him that it was "not sufficiently adapted to the practical and utilitarian tastes of the people." They requested him to change its character accordingly. To all such objections he replied invariably that he was not appointed to edit a magazine or a newspaper; that it was his duty to present to his readers a sound Christian judgment upon the living questions of the age, and that the Quarterly had a distinct work before it—to educate especially the rising ministry. In a circular which he sent to the Conferences, he said to the preachers: "Were my judgment convinced I should at once alter the plan on which I have heretofore conducted the Review; cut out its foreign Literary Intelligence, refuse all profound discussions of metaphysical and other learned subjects, and fill it with biographical articles and papers on fugitive topics. Such a course would save me much expenditure of thought, time, and labor. But I cannot do this with a good conscience." His editorship of the Review ceased in 1856.

My acquaintance with Dr. M'Clintock began when we were

boys, (for our fathers were neighbors,) he a large and I a little one; there was a difference of nine years in our ages. His younger brothers were my playmates. I still vividly remember the round-faced, rosy-cheeked, big boy with the high, broad forehead and the eyes with an ineffable light in them, glancing on all sides, yet looking steadily at every thing and every body, who brought sunshine with him—for there was that in his face and manner which made all about him, even the little fellows, happy. Alert and swift, yet steady, in movement, gay in temper, with music in his voice and laughter, and such a reputation for cleverness and learning, he charmed me as did no other big boy of my acquaintance. We parted and went our several ways, and did not meet again until I too had become a Methodist preacher, when, in 1846, he came to officiate at my marriage. From that day forward our friendship became close and intimate, and I learned to love him with a depth and intensity unequalled in my life save in the case of two other men.

In the spring of 1857, Bishop Simpson and himself were going to Europe as a delegation from the General Conference to the Wesleyan Conference in England, and upon Dr. M'Clinck's invitation I went with them. It was his third visit to the Old World and my first. You must travel with men to know them. Great as had been my admiration and love for the illustrious Bishop and the doctor, these feelings were increased a hundred fold by the experiences of this journey. Together we saw Liverpool, London, Paris, and many another place, and drank deep draughts of joy from the hospitality which was every-where extended to us. The fun we had was boundless, for the doctor's sense of humor was most keen, and even the dignified Bishop enjoys a joke.

Here is a droll bit over which we had a hearty laugh. The Sunday after the doctor and I reached Liverpool, while we were waiting for the Bishop, who sailed from New York two or three days after us, the doctor went to a Wesleyan chapel, dressed as he had been on the ship, and at the close of the morning service entered the vestry-room. The preacher who had officiated, a tall, dignified person, was, after the manner of the time, taking a glass of wine which had been deferentially handed to him by the chapel's steward. The courteous doctor approached, and said in his most bland tone, "The Rev-

erend Mr. —, I believe." "That is my name," answered the other, with some asperity of manner, "have you business with me? If so, pray state it at once." "None whatever," said the doctor; "I simply called to pay my respects." "Respects, indeed," said the Englishman, somewhat tartly, "and what may be your name?" "M'Clintock," said the doctor. "M'Clintock!" exclaimed the other, with a slight touch of contempt in his tone; "Irish, I see." Then, musing a moment, he added, "Do you happen to be related to the Rev. Dr. M'Clintock who is shortly expected in this country with the American deputation to the Wesleyan body?" "That is my name," said the doctor, bowing. "You Dr. M'Clintock?" exclaimed the Briton, as he held the half-emptied glass in his hand, and a mingled expression of incredulity and amazement overspreading his features, as he rapidly ran his eye over the Doctor from head to foot, surveying the slouch hat in his hand, his blue body-coat, his brown waistcoat showing the shirt front, the brown trousers, pausing longest upon the black neck-tie, and adding, "You Dr. M'Clintock? I never could have believed it!" Recovering a little from his astonishment, the Englishman went on, "Really, if you are the Rev. Dr. M'Clintock, one of the American deputation, you must preach for us at our evening service; but where is the Right Rev. Bishop Simpson?" "He hasn't arrived yet," said the doctor, "we expect him this afternoon." "Then certainly," said the other, "if the Bishop should reach here in time, we shall wish him, as the head of the deputation, to preach; otherwise we shall insist upon your doing so." "It will be quite impossible for me," said the doctor, pointing to his throat, which, by the way, was so seriously affected that he had not spoken in public for many months. "O, that can be easily managed," said John Bull, totally misapprehending his meaning; "you must certainly have a clerical suit in your baggage, and as to the white cravat, I will lend you a fresh one with great pleasure!"

Our English cousins were not then so used to the visits of their Yankee relatives—for they style all Americans Yankees, no matter from what part of the continent they come—as they have since grown to be, and there was something of a disposition to eye their transatlantic kin critically, if not askance. It was supposed by many that all Americans must speak

through their noses and talk bad English; and it was the fashion to stamp "locality, reliable, realize," "to progress," and so forth, and so forth, as American neologisms, therefore vulgarisms, beneath the contempt of good writers and speakers. Webster's dictionary was pooh-poohed as the work of a quack, and Worcester's considered to be no better. Here is an illustrative story over which we had great amusement. I sat one day at the dinner-table with an eminent English divine and scholar of the high conservative type, who, with Mr. Disraeli, was determined, if possible, to resist the tendency to Americanize England; after the cloth had been removed, and the ladies had retired, the talk turned upon good English, and the authorities for its use. "Do you ever refer to Webster?" I asked quite innocently. "Webster!" he answered in a tone of almost ineffable scorn, "do you think we propose to speak and write Yankee English?" "O," I said very meekly, "who is your highest authority?" "Dr. Ogilvie," he replied, with much animation; "his Imperial Dictionary is considered the standard in the Houses of Parliament and the Courts of Westminster, where the best English is spoken, and by all scholars and gentlemen on this side of the water. We use English, not Yankee. None of your Webster for us!" "Have you the book at hand?" I humbly inquired, as became the learner at a great man's feet, and as if I had never heard of it before. "Certainly," he rejoined; "it always lies on my library table." The first volume was sent for, and I said, as if in pursuit of information, "Will you kindly read me the title-page?" He adjusted his glasses and read from the book, "The Imperial Dictionary, English, Technological, and Scientific; Adapted to the Present State of Literature, Science, and Art, on the Basis of Webster's English Dictionary." "Upon my word," he exclaimed, "that is most extraordinary! I never dreamed of that before." Affecting not to observe his confusion, I went on, "Will you be good enough to read me the preface, that I may know what the author claims for his work?" He read steadily until he came to the following sentences, when his voice faltered for a moment; but clearing his throat and taking himself well in hand, with genuine English pluck he went on, "Webster's Dictionary, which forms the basis of this work, is acknowledged, both in this country and in America,

to be not only superior to Johnson's and Richardson's, but to every other dictionary hitherto published. It is more copious in its vocabulary, more correct in its definitions, more comprehensive in its plan, and in the etymological department it stands unrivaled." "Really," said my "high and dry" friend, as he laid down the book and put up his glasses, "really that is the most extraordinary thing I ever heard. There is nothing else for it: the Courts of Westminster and the Houses of Parliament must put the book out, or our language will be corrupted." The fun we had over this and many a similar incident I leave my readers to imagine.

The English Conference sat, in the end of July, that year, in Brunswick Chapel, Liverpool, a spacious house of worship that would hold several thousand people. It was an imposing body of men, few, if any, more so could be found in the world. The proceedings were marked by great deliberation, decorum, and dignity, yet a frankness and freedom, not to say bluntness, were indulged in by the members, in speaking of and to each other, somewhat startling to us. Few of the Wesleyan preachers had the social status which entitles an Englishman to use the hesitating "Aw, aw, aw," so often heard in the Houses of Parliament and among the upper classes in society. The platform was occupied not only by the president and secretaries, but by all the ex-presidents who happened to be in attendance, and other venerable and eminent men.

The Conference sat with closed doors until the day on which the Bishop and the doctor were received, when time-honored precedent was set aside, the doors thrown open, and an almost suffocating crowd thronged every part of the building. The Bishop, who was the first to speak, could not but be conscious, as he looked over the vast assembly, that, kindly disposed as they might be, there was a barrier to his success, for the hospitality of mind in his hearers was tinged by a slight distrust and undervaluation of him as an American, undefined it might be, but none the less real and potent. It was a trying moment for the great orator who had achieved so many triumphs in his native land, and he at first seemed almost to falter, while the doctor and I, who sat near at hand, were tremulous, even feverish, dreading lest our champion might fail for the first time in his life on a great occasion. For ten

or fifteen minutes we were kept in most painful suspense; our breath came hard and fast, for the Bishop was hampered and ill at ease, or appeared to be so. It may have been his art, but I think it was genuine embarrassment. Just as we were giving up all for lost, the speaker seemed to forget himself for a moment or two as a happy illustration fell from his lips; his face lighted up, his eye flashed, and every eye in the multitude answered him, and there was a murmur of "Hear, hear," from all over the house. The Bishop's legs were no longer unsteady; he seemed to erect himself above himself; his voice lost its wavering inflections and uncertainty of tone; his sentences flowed freely in clearer and higher form. The speech became earnest, effective, poetic, impassioned, thrilling. The silence was at times oppressive, but relieved at the end of every paragraph, sometimes of a few sentences, by deafening, overwhelming shouts of "Hear, hear! good, good!" English reserve is proverbial, and the mercurial stranger from this side of the water is sure to feel it as a chill most repressive, well-nigh paralyzing. This is true of individuals as well as of great assemblies; but if there be power and heat enough to melt the ice, when the thaw comes it is accompanied by a flood. As there is no private hospitality in the world superior, if equal, to that of England when one has gained a welcome, so there are scarcely any audiences on the earth so responsive, demonstrative, enthusiastic, as the English when they once yield themselves to the spell of a great master. Bishop Simpson has made many great and powerful speeches in the course of his long and brilliant public life, but I doubt if his marvelous strength and magnetic sway over thousands of his fellow-men was ever more signally displayed than in this speech in Brunswick Chapel, except upon one other memorable occasion, when he preached before the Wesleyan Conference some years later at Burslem, when the effect upon the congregation was indescribable, unparalleled in this generation. As the Bishop took his seat the dignitaries upon the platform, the ministers upon the floor, the laity, and the ladies, were in a tumult of excitement, and it was many minutes before the thunders of applause ceased. It was no easy task to follow such a speech. It was a tide which, taken at the flood, would not lead on an ordinary man to fortune, but to be bound in shallows and in miseries;

and as Dr. M'Clintock arose I could not but feel the deepest solicitude. My anxiety for him, however, was soon relieved. His singularly handsome person and engaging manner, noble head, beaming eye, attractive face, mellow and beautiful voice—for he had regained the use of his throat—enlisted the audience on the instant. The rhythmic flow of his perfect English, the luminous statement of his subject, "The State and Prospects of Higher Education in the New World;" his vivid and masterly presentation of it; his melodious tones rising to full sonorous power, every accent, inflection, modulation, controlled by an almost infallible taste, delighting the ear while every mental faculty was charmed and the emotions stirred by the spells of this most accomplished scholar, orator, human-hearted man. There could scarcely be a greater contrast than that between these two great speakers, each admirable, almost perfect, in his way. The effect of the doctor's speech was as satisfying and profound as that of the Bishop; nothing more can be said. I could have hugged both my friends for joy, and never on English soil felt prouder of my country and my countrymen.

Upon Dr. M'Clintock's return to his native land he took charge of St. Paul's Church, at the corner of Fourth Avenue and Twenty-second-street, New York, the edifice for which was just then building. His health had been much improved by his sojourn abroad, and he entered upon the first pastoral work he had done since his breaking down in Jersey City more than twenty years before, in the highest spirits and with prodigious power. It is safe to say that no Methodist pastor before his day, or since, has produced so profound an impression upon the thoughtful and cultivated people of the metropolis, or wielded so wide an influence, as did Dr. M'Clintock in the two and a half years of that ministry. His social charms and fascinations for all sorts and conditions of men were as remarkable and exceptional as were the learning, culture, and polish he brought to the pulpit. To the finished manners of an accomplished man of society he added the most sweet, unaffected, spontaneous sympathy which welled up in his great and beautiful soul. His presence in the families of his people was like a burst of sunshine; little children loved him as a father, young people confided in him with absolute trust, old men and women regarded him with a mixture of reverence

and affection. He never brought gloom nor inspired awe, but entered so naturally into the concerns of his flock that he became a most dear and cherished member in every household of his church. He was equally simple and natural in the pulpit. His was the perfection of art, which hid itself so that you never thought of it until afterward. His immense learning was digested, assimilated, never paraded. You had its essence, its aroma, never its husks. His preaching was eminently scriptural and practical; the materials for it were chiefly drawn from the word of God, his own life, and the lives of his fellow-men; while the illustrations came from his omnivorous reading and the creations of his own genius. Nothing could be more simple and direct, at the same time hearty and tender, than his manner; while the style was so crystalline that it never suggested criticism.

It is scarcely to be wondered at that, before the arrangements were completed for him to be appointed to St. Paul's, some of its officers seriously doubted whether his preaching would meet the demands of the place. It was doubted whether he was popular; whether he was brilliant; whether he had force enough; whether he would draw, and so forth and so forth; and it required a good deal of skill and insistence on the part of a few of his friends to satisfy these wise critics that he was the man for the position. Sometimes the pews mold the pulpit; occasionally the pulpit uplifts the pews. His ministry was a liberal education for the spiritual life of his people.

In 1860 he went abroad to take charge of the American Chapel in Paris. In that gay capital his labors were not less distinguished and influential than at home. When the civil war here broke out in 1861, his whole fervid nature was roused to the highest energy, and his brain, tongue, and pen were untiringly given to the cause of the Union. At the very outbreak he made a brilliant and powerful speech in Exeter Hall, London, and spoke with great effect in Paris. He afterward organized the European Branch of the Sanitary Commission, acting as its chairman. His faith as to the success of the Federal cause never wavered, his courage never flagged, nor did he bate a jot of heart or hope even in the darkest days of the struggle. Inspiring numerous pamphlets and newspaper articles, he exerted a powerful influence on that public opinion

which prevented the rulers of France and England from aiding the Confederacy; yet the earnestness of his convictions and the intensity of his devotion hurried him into no bitterness of spirit nor intolerance of conduct toward those from whom he differed. Many Southerners remained in his congregation throughout the war. He visited them as their pastor, comforted their sick, and buried their dead. Later, when the cutting off of communications from home had brought many of them to want, they turned to him with a confidence that was nobly justified by his untiring efforts to relieve them. To the honor of our countrymen, it may be said that he found the hearts and purses of the most loyal Americans open to all such appeals. Wherever he could hear of Americans in trouble or distress of mind, body, or estate, even in prison, he was sure to come, bringing help and comfort. His house was common ground, where all who came laid aside the real or fancied distinctions insisted upon elsewhere. The passing traveler here met the American-Parisian, who seldom visited his native land; active men of business, ministers on their vacations, students of art, medicine or of theology, men of leisure, mingled together, while now and then a chance visitor from England succeeded in provoking and amusing all the rest by his unaccountable inability to understand American affairs.

Returning to New York in the spring of 1864, he again became the pastor of St. Paul's Church, threw himself into the work with his accustomed ardor, but found that his health was giving way, and at the end of a year retired to a farm in the neighborhood of Philadelphia, where he could exchange the pen for a hoe, watch the growth of his fruit, and occupy himself with the little nothings which beguile the hours of an invalid's day. The next year he removed to a farm which he had bought on the banks of the Raritan, near New Brunswick, New Jersey, and where he hoped he was settled for life. In 1867, however, he was called to the Presidency of the Drew Theological Seminary at Madison, N. J., and obliged to make one more removal. Notwithstanding his shattered health he bore many burdens and performed countless labors as chairman of great and important committees in the Church—among them that in charge of the celebration of the Centenary of American Methodism—organizing and opening the seminary,

keeping up a wide correspondence in Europe and America, carrying on the work upon his "Cyclopedia," and many other literary undertakings, large and small. Hoping to gain a longer lease of life, he made another voyage to Europe in the spring of 1869. I met him for the last time that summer in London, when I had the sad foreboding that the end was not far off. In the autumn he again took his place in the classes and management of the seminary, but after a brief illness on the 4th of March, 1870, when less than fifty-six years of age, his long duel with disease and death was closed. "It is all right, it is all right, it is all right!" were his last words. A braver, truer, nobler, sweeter, and tenderer human heart than John M'Clintock's never ceased to beat. Notwithstanding his early death, cut off when he should have been entering upon the fullness of his prime, before the glorious promise of his early and middle life was half fulfilled, I reckon his among the very largest and finest brains that have appeared in American theology and scholarship; certainly the very largest and finest in Methodism, whether of the Old World or the New. His "Cyclopedia," only the third volume of which was published before his death, has now reached its tenth and concluding volume under the pious care of his worthy friend and co-laborer, Dr. Strong. It is a noble monument to his memory, but his best memorial is to be found in the undying effect he wrought in the intellects, hearts, and lives of nearly all the men, women, and children with whom he came in contact. His munificent nature held its boundless wealth subject to the instant draft of all who came to him, and in every thing he was the follower of Him, our great Teacher and Example, who said, "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away." His gracious life and lovely character were the flower and fruit of the imperishable and universal truth, "It is more blessed to give than to receive."

His death made a mighty void in the lives of many friends; in none greater than in my own. It is a gap that will not close till growing winters lay me low.*

* It is a pleasure to acknowledge my debt for such material as I have drawn from the life of Dr. M'Clintock by the Rev. Dr. G. R. Crooks.

ART. II.—FLORIDA: ITS PEOPLE AND ITS PRODUCTIONS.

FLORIDA ranks among the largest of our States, having an area of nearly sixty thousand square miles. It stretches from the Georgia line southward about four hundred and fifty miles, and the peninsula has an average breadth of nearly a hundred miles, with at no point an elevation above tide-water of over five hundred feet. Its twelve hundred miles of shore line have such shallow waters that few good harbors exist. The surface of the State is, however, pleasantly cut in all directions by navigable rivers, and lakes favoring internal travel and commerce. Its lands, classified as swamp, savanna, low hummock, high hummock, and pine, embrace a fertility and adaptation not surpassed, if indeed equaled, in America. Its pine forests are majestic and park-like, rich in choice lumber, and in its hummocks grow the cypress, the red, live, and water oak, the hickory, magnolia, bay, gum, palmetto, dogwood, and other varieties. There are numerous mineral springs scattered through the State, and its subterranean streams are truly marvelous. The rain-fall and the watershed of the State are not sufficient to account for the abundant lakes and rivers, these being supplemented by enormous fountains bursting up through the limestone crust, sometimes forming navigable streams at their fountain heads, with waters so deep and blue as to be objects of perpetual study and wonder. The swamp and "waste" lands of Florida are not as extensive as was formerly supposed, and its relative acreage of productive soil compares favorably with any of the Middle or Eastern States. Nearly all the lakes and rivers are skirted with belts of hummock land often rich to the last degree of fertility, covered with ponderous forests hung with wild vines and fringed with moss.

The pine lands vastly predominate, and bid fair to become the most prized and useful part of it. These are easily cleared and subdued, are healthful, with slightly eminences for building places, their soil, when moderately fertilized, being quick and well adapted to every agricultural and horticultural use. The chief rivers are the St. John's, a long, broad, imposing stream of a thousand miles; the Indian River, a narrow lagoon on the

eastern coast; the Ocklawaha, the most crooked and weird stream on the globe; the Appalachicola, the Ocklochonnee, the Perdido, the St. Mary's, the Suwanee, the Hillsborough, the Withlacoochee, the Kissimmee, and the Caloosahatchie. Its chief lakes are Orange, Eustis, Griffin, Harris, Apopka, Monroe, George, Jackson, Santa Fé, Pansoffkee, Butler, Tohopekaliga, Cypress, Marianna, and Okechobee, besides a legion of smaller ones scattered throughout the center of the entire peninsula. These sparkling bodies of pure soft water abound with fish of great size, and the forests with game.

The Florida peninsula lies in the exact latitude of northern Mexico, Central Arabia, Hindustan, and China, but it has a climate entirely different and vastly more enjoyable than any of those countries. To one reared in the Northern States it seems at first absurd to suppose that human life below the twenty-ninth parallel can be rendered truly enjoyable during all the seasons of the year. Peninsular Florida is in its climate singularly unlike every thing else in America. It has more rain and less cold than Southern California, and is never scalded by such heated waves as are of annual occurrence as far north as the city of Albany. The insular position of this narrow belt of country, extending southward between vast bodies of salt water, washed along its entire eastern border by the Gulf Stream, and on its western by the equally tropical waters of the Gulf of Mexico, renders winter in any severe sense quite impossible. And the alleviations from excessive heats are equally marked. The humidity of the atmosphere, favored by abundant inland lakes and forests, the constant sea breezes, resulting from this proximity to vast oceanic currents, the sweep of the trade-winds, and the usual local aerial disturbances, breathe through this entire region a moist, agreeable, pure, but modified sea atmosphere. The storms are not usually severe. The sun comes close over head at mid-day with fire in its ray, but a slight shade amid such a breeze affords the condition of comfort. Sun-strokes are entirely uncommon, and laboring men from any part of the world pursue out-door toils the entire year with impunity.

Florida is coming to be recognized as the sanitarium of America. A discerning military chieftain who had examined all the Indian tribes of the country, declared years ago that the

Florida Seminoles possessed the finest physique of them all. There are scarcely any chronic diseases found among families who have resided a dozen years in the State. There is a gratifying relief from rheumatism, neuralgia, catarrh, asthma, bronchitis, diphtheria, cholera, small-pox, measles, malignant fevers, and pulmonary consumption. Hydrophobia is not heard of. Some light types of a few of the above-named diseases may occur, but they are unusual. Lime being an omnipresent factor in the substratum of the soil, existing in solid blocks through the stony districts, in the vast unmeasured marl-beds, and in more subtile compounds, we see a natural cause for the absence of miasma, and for a soil of wondrous fertility. The salubrity of this district is further augmented by a dry, porous soil, bright sunshine, pure sea atmosphere, equable temperature admitting of open-air pursuits every day of the year, and the facilities for a varied diet of fresh vegetables and fruits. Climatic changes produce much of the sickness of the world. Two sevenths of all deaths are said to result from pulmonary troubles, and statistics show that phthisis steadily decreases from Maine to Florida. People dwelling in a climate that rarely produces a frost, and where the mercury seldom reaches ninety-five, are not much afflicted by climatic exposures. Florida has its low malarial districts where "chills and fever" reign, but the high pine ridges with their balsamic breezes are cheerful and salubrious above every thing else yet found.

Colonies began the work of settlement in Florida forty-two years earlier than at Jamestown, and fifty-five years earlier than at Plymouth. But for two long centuries it was the football and trading stock of tyrants and the lurking place of pirates. In 1819 it was ceded to the United States, but was not advanced to the dignity of a State until 1845. An effort to remove the Indians beyond the Mississippi on the part of the United States Government led to the bloody and expensive Seminole War, which dragged its weary length from 1835 to 1842, and retarded the settlement of this fair district for a generation. In 1861, like its contiguous sister States, it seceded, and lay for several years the battle-ground of contending forces. A reconstructed State government began its reign July 4, 1868, so that the State has enjoyed only fourteen years for free and proper development.

Previous to the war of '61, though sparsely populated, it was a slave State, and made some progress in the prevailing southern industries of that period. In its northern counties, (the Tallahassee region,) settled by many cultured families from North Carolina, Virginia, and Maryland, were many extensive cotton plantations, yielding a bale to the acre of the famous sea-island variety, requiring the toil of a negro for the production of each bale. Along the St. John's, the Indian River, around the great lakes of Sumter County, and elsewhere, the rich hummocks were cleared for the production of the sugar-cane. On the gulf coast, in the region of Manatee, was the Gamble, afterward known as the Cofield and Davis plantation, the most extensive and best-equipped sugar plantation in Florida. Fourteen hundred acres of rich hummock land had been cleared at an expense of seventy-five dollars per acre, and inclosed in one field of cane, which was worked by two hundred slaves. A sugar refinery, with all needed appliances, costing half a million, completed the outfit. All these large enterprises collapsed with emancipation, and many of the proprietors left the State. The partially grown forests on these rich bottoms, and the ruins of vast structures, with shattered machinery, tell the tale of the past.

Florida has no large cities, but it has many rising, interesting towns. St. Augustine, founded by the Spaniards fifty-five years before the pilgrims landed at Plymouth Rock, with its narrow, crooked, shell-paved streets, its ancient structures and sea-wall of coquina stone, its old cathedral, its gates of wood three hundred years old, is an interesting point. Jacksonville, near the mouth of the St. John's, and the *entrepôt* to that part of the State, is the largest and most city-like of all its towns. Its streets, though not paved, are well arranged, well lighted, and lined with neat, and, in some parts, with massive, structures. There are many large hotels and business houses, with good churches and schools. The population is so cosmopolitan that the stranger coming from any place in America feels himself at home. This is destined to become a very large and prosperous business center. For a hundred miles up the St. John's River are scattered in close proximity neat little towns, Palatka, with a population of about fifteen hundred, being the largest. Gainesville, on the line of the Transit Railroad, with a popula-

tion of nearly two thousand, and containing the United States Land Office for the State, is a pleasant, modern-built town. Fernandina on Amelia Island, and Cedar Keys on the Gulf, one hundred and fifty miles apart, form the termini of the Transit Railroad, the former being a large, thriving seaport town, and the latter, though not large, is still the theater of a very considerable wholesale trade. Tallahassee, the capital of the State, founded in 1821, is situated on a cluster of hills, with old, substantial structures, stately trees, and the best-kept flower gardens of the sunny South. Key West, the most southern United States town, claims to be the largest in Florida. It stands beside the track of all the steamship lines running to and from Mexico, Central America, Texas, and all the gulf coast cities. It is only eight hours' sail from Havana. The buildings, nearly all one-story structures, are painted white. Aside from the government dock, barracks, and fortifications, cigar manufacture attracts the greatest attention. Over eighty licensed cigar manufactories are in operation, producing at present thirty-five million cigars annually. Tampa, Ocala, Sanford, Orlando, and Leesburg, are all rapidly rising towns, the latter having more than doubled its population and commerce during the last two years. The architecture throughout the State is generally plain and simple, and a two-story house outside of large towns is the exception. The climate is so mild that any structure that sheds rain is comfortable, so that a house thoroughly well finished and furnished is rarely found. And as there are no demands for housing cattle and fodder, barns are smaller and more meager than houses. But what is lacking in architecture is usually made up in plants, flowers, and rare trees. The swamps, hummocks, and pine ridges abound with wild flowers of great beauty. Nothing is richer than the pure, white, waxy flower of the magnolia-tree, perhaps ten inches in diameter, blooming in the forest forty feet above the soil. The pond-lily, the climbing yellow jessamine, with its golden bells; the woodbine, with its crimson clusters; the flaming Virginia trumpet-creeper, and many others, need only to be seen to be admired. In the cultivated yards are seen the domesticated lilies "arrayed" in all their glory, violets, geraniums, cactuses, the century plant, with its long, thick, sword-shaped leaves, and which blooms but once

and dies; the cape jessamine, the white and the pink oleander, the Spanish bayonet, the India-rubber tree, and a profusion of roses that bloom every day of the year. The useful plants and trees, hereafter described, form a sort of outside circle to the grounds, and are themselves specimens of the rarest beauty, rendering a well-cultivated Florida home a very Eden of loveliness.

In the matter of politics, Florida is about evenly divided between the two great parties, the State being usually, for a considerable period before and after the elections, claimed by both. It has no "third party" issues, no burdensome debt, no war of races, is not disturbed with the Chinese, the Granger, or the tariff question, and hence enjoys as great political quiet as any State in the Union. Two thirds of the people are so absorbed in their improvements that they never mention politics. The State being the winter visiting-house of the nation during one third of the year, forms thereby a middle-ground for the neighborly interchange of sentiment, and is doing practically more to harmonize the conflicting interests of North and South than any other of the States. It is eminently a place of free thought, free speech, free ballot, and affords in all respects as much protection to opinion, property, and life as any State of corresponding population. Its vast forests and genial climate afford the means of escape to an occasional miscreant, who can subsist for almost any period outside of the bounds of civilization. The State has a liberal constitution, (susceptible of improvements which time will introduce,) and has been presided over by enlightened governors. Its school system, though not perfect, is still a century in advance of the old-time Southern State. All the Church denominations have a foothold in the State, and are rapidly multiplying edifices and Sunday-schools.

Some of the old-style Floridians form the most contented and conservative class on the continent. Like the early Dutch of New York, who seized all the rich "flats" along the Hudson and the Mohawk, so these in many instances have taken the rich hummocks of the interior, avoiding usually the margins of lakes and rivers, providentially leaving these centers of influence for a more progressive population. Beginning when the country was in its rudest condition, they erected

cheap log hovels for their residences, splitting materials for floors and roofs from the trees of the forest. Their houses often consist of a single room, with an outside fireplace for cooking food. Poultry, hogs, and horses stand around their doors, the hens leaving their eggs under their tables or on their beds, the swine sleeping under their houses. That saw-mills now afford plenty of good, cheap lumber is nothing to them—they are contented as they are. A pony or mule with rope lines, chain traces, a two-wheel cart, an ax, a plow, and a hoe, comprise most of their highway and farming utensils. In a region where cattle thrive all the year without fodder they live all their days without milk or butter. Though vegetables could be grown all the year for the table, they seldom have any thing but sweet potatoes, and these less than half the year. In a climate like Palestine, where all the fruits of the globe may be matured, they spend their years with an occasional dish of wild berries, persimmons, or plums. They are generally skillful anglers and “mighty hunters,” and woe to the poor animal when one of these falls in his wake. Going to town is quite an affair with them, as the store is often forty miles away. The cart, moderately loaded with produce for the market, containing also corn for the beast, with provision and blankets for several nights of camping-out; the proprietor astride the mule, and some members of his family in the cart behind him, make up the interesting procession. That neighbors of recent settlement on the “poorest lands” have beautiful yards, fruitful gardens, and orange groves bending with abundance, suggests nothing worthy of consideration to this conservative class.

A new era, with steadily increasing brightness and promise, has dawned on Florida during the last fifteen years. The abolition of slavery, leaving vast deserted plantations, the exquisite beauty of the country, its equable climate, general salubrity, and the wealth of its native and cultivated products, began, about the close of the war, to attract the attention of soldiers and tourists. New settlements and towns have been springing up with great rapidity in all parts of the State for a number of years, and the signs of promise are now very numerous for the speedy cultivation of its entire territory. About a year and a half ago, Mr. Hamilton Disston, of Philadelphia, associating with himself a few capitalists, purchased

of the State government four million acres of unimproved lands, situated in the counties of Orange, Sumter, Polk, Hernando, Manatee, and Hillsborough. The State received for the same one million dollars, which sum was given to the treasury for internal improvements. A few months after this purchase the Disston Company sold to an English and Dutch company, headed by Sir Edward Reed, M.P., two million acres of this land for one million dollars, thus recovering all the money invested, leaving them in possession also of half the land. These two wealthy, influential companies now vie with each other for the speedy settlement and development of their vast tracts. The Reed company has purchased the half-constructed broad-gauge railroad extending from Waldo to Tampa, and have turned its course from Leesburg to Indian River, promising its early completion. Large colonies from England and the Low Countries are expected to soon make the ax and hammer heard in these forests. The Disston company, with its head-quarters in Philadelphia, and numerous branch offices, are also certain to introduce a large industrious class from Pennsylvania and the other States. New railroads connecting the lower St. John's (Atlantic side) with Tampa and Charlotte Harbor, (Gulf side,) with branches extending to the great lines in Georgia and Alabama, are being rapidly constructed to meet the demands of transportation, thus opening to pleasant settlement the entire peninsula. This steady march of great internal improvements has opened the eyes of capitalists, and wealthy speculators, accompanied by skilled engineers, have penetrated every part of the State, purchasing vast tracts of fertile soil.

A project to connect Key West by rail with the great trunk lines of the North is much discussed, and is pronounced by engineers entirely feasible. It has only narrow passes and shallow channels to cross between Cape Sable and the numerous keys leading to its termination. Should this be completed, that portion of the immense travel and traffic between the United States and the West Indies, Mexico, Central and South America which seeks rapid transit and desires to avoid the dangers that attend a water passage around the Bahamas and the Florida Reefs, would be turned through peninsular Florida, and the golden dreams of the greatest visionary would be more

than realized. One of the wealthiest companies in the Union has taken the charter, and the engineers have surveyed the route on the line of Palatka and Punta Rassa.

The "Florida Ship Canal" project is a proposition to connect the Atlantic with the Gulf of Mexico and the Caribbean Sea in a straight line across the peninsula, and is a matter of such vast national importance that its construction cannot long be delayed. Surveys have been made by order of Congress and by the Disston company. This route would put the United States Government in easy condition to defend its territory on the Gulf coast; it would avoid the present hazards of the Gulf Stream, which has cost shippers along the Florida coast five millions during the last ten years; it would greatly shorten the time and sailing distance from all Atlantic ports and of Europe to and from the ports of the Gulf and of the Caribbean Sea. It is estimated that two hundred million dollars' worth of produce perishes annually in the heart of our country for want of suitable means of transportation. The Government is improving the Mississippi River, and by the construction of this ship canal an outlet to the Atlantic and the European markets would be established. The Russian Government has already declared that the opening of this canal will cheapen the transportation of grain from the Mississippi Valley to Europe more than fifty per cent., and that it will give the United States the absolute control of the grain market of the world, driving completely Russian cereals out of the markets of Western Europe. The Disston company, in their dredgings near Okechobee, claim to be making this canal, but it cannot be supposed that a corporation undertaking another scheme will accomplish this. The enlargement of the Okechobee canal will perhaps result in the ship canal. Its speedy construction is inevitable, and will be attended with great results to Florida.

Another immense scheme of internal improvement likely to greatly benefit the State is that undertaken by the "Atlantic and Gulf Coast Canal and Okechobee Land Company." This company was chartered by the legislature with a capital of ten millions, in 1881. It proposes to open a steamboat canal along the eastern coast of the State by such excavations as shall connect Mantanzas, Halifax River, and Mosquito Inlet

with Indian River and Lake Worth, so that three hundred and thirty miles of inland steam navigation will be obtained; and also to connect Lake Tahoekekaliga with the Kissimmee River, thus opening a line of navigation from Orange County to Lake Okechobee. But its greatest scheme is the partial draining of Lake Okechobee. This lake is forty miles in length and twenty-five in breadth, covering an area of more than a thousand square miles, and has no natural outlet. It receives the waters from a number of lakes brought down by the Kissimmee River, also by Taylor's, Fish Eating, and by several nameless creeks, which vary from twenty to one hundred and fifty feet in width each. Lake Okechobee is twenty-five feet above tide-water. During eight months of the year the inflowing waters escape by evaporation, filtration, or by underground channels, so that the surrounding country is a wild pasturage. During the rainy season the waters back in these streams, overflowing and rendering unfit for cultivation at least half a million acres of the richest land in America. The company is to receive half of all the land reclaimed. The work is now going forward rapidly. Dredge-boats of great excavating capacity are cutting the channel to this inland sea, and expect to soon connect it by deep canals with tide-water on both the Atlantic and the Gulf coasts.

This immense enterprise, now so nearly completed, will be soon followed by the draining of much of that portion of the State known as the Everglades. This vast tract (the present abode of some three hundred Seminoles, the last of the tribe) is not an irreclaimable marsh, as was once supposed, but is a rich, prairie-like region, covered with pure, shallow water, of from three to forty inches deep, studded with a profusion of beautiful green islands. It has been ascertained that the basin of the Everglades is seven feet above tide-water, and that the waters are held over this vast tract by an outside narrow rim of coral rock, admitting of artificial drainage at no great expense. The State has recently ratified a contract for this undertaking, which, if completed, will open for sugar and cotton cultivation millions of acres of rich territory. The sugar-cane planters of Cuba are watching with great interest these projected improvements. Other organized companies, such as a "Timber Company," to handle the valuable lumber of Florida,

companies for the establishment of starch manufactories, rice mills, etc., give evidence on every hand that a period of bustling activity has at last dawned on this Florida wilderness. But the chief hope of the State lies in the high character of the families now so rapidly pressing into it. The early craze of searching for a bonanza and deserting in disappointment has passed, and the adventurous classes have turned their feet to other haunts. Sober, studious people of American birth, who know what they are in search of, most of them in middle life and with means to purchase or make their improvements, are now crowding all the lines of travel. Thrifty, genial families from the North, East, West, and from the Southern States, are mingled every-where. One will find as choice society in Duval, Volusia, and Orange Counties, and around all the great lakes of Sumter County, as can be found in America. One very noticeable feature, also, is the success of literary and professional men. In nearly every community will be found a clergyman, lawyer, physician, teacher, or some other specialist, who has failed in health and fled to the sunny wilds of Florida to save his life. The world long since voted every minister a *failure* outside of his pulpit, and every physician outside of his practice. Florida has afforded the theater for the reversal of this verdict. The production of the tropical and semi-tropical fruits of Florida belongs so emphatically to the realm of skilled labor, that these gentlemen have possessed just the genius for success. Besides wielding a large intellectual and moral influence every-where, they have the finest yards, gardens, and orange groves in their localities. One could almost say, in the language of the "street," "There is not a lame duck among them."

As the State extends four hundred and fifty miles north and south, it affords considerable variety in the matter of climate. A late writer has very well said, "There are three Floridas." But the frost-line, so often mentioned in print, is an imaginary something that does not exist on either the mainland or the peninsula. The truth is, that a few times in a century frost is felt to the lowest point of the peninsula, though its damaging effect is steadily lessened in its march southward. In 1835 full-grown orange-trees were killed by frost at St. Augustine, and others greatly injured below Tampa. The climate,

all over the State, is simply charming, being colder in winter and warmer in summer on the mainland. In locating, one should simply decide what he wishes to cultivate. The fruits of the temperate zone thrive best in the northern sections, and there are no objectionable cold seasons there to one reared in higher latitudes. The citrus family and the complete range of semi-tropical productions succeed best in the lake region, or, to speak liberally, in that peninsular belt extending from Orange Lake to Tampa. This is the true home of the orange. All the truly tropical productions, such as the banana, the coffee-plant, the plantain, the sugar-apple, the alligator-pear, and the cocoa-nut, are more certain on the extreme southern portion of the peninsula. The first view of Florida is often disappointing—the visitor wearies of too much sand—but a prolonged examination is reassuring. Beyond all dispute it is a wondrous district. It may not be compared with the rugged grandeur of mountainous districts, with dashing cascades and picturesque valleys, or with the appalling cañons of the Yellowstone, but is there no sublimity in beholding nature in repose, holding in her hand the wealth of a sub-tropical clime adorned with perpetual verdure and bloom? After all the jeering of the Florida sand-bank, it is found that no soil on the globe is more susceptible to the attentions of industrial art. Florida is a land of great productions. On Lake Pansoffkee stands a live-oak tree twelve feet in diameter, and the spreading top of another at Drake Point, on Lake Harris, measures one hundred and fifty-two feet in diameter. Wild grape-vines six inches in diameter grow in her forests, and a cultivated vine at Orange Bend covers one fourth of an acre. A rose-bush at Tallahassee is twelve feet high, and its trunk as many inches in thickness. A peach-tree near Orange City has a top seventy feet in diameter, and peaches in Leon County have been plucked weighing twelve ounces each. A cabbage-head raised at Fort Meyers weighed forty pounds, and at any of the fairs can be seen single cassava roots weighing often seventy pounds, beets and radishes two feet long, garden turnips weighing eight or ten pounds, melons and squashes weighing from forty to seventy pounds, and every thing else from the garden and farm of a corresponding proportion. It only requires time and a display of that adaptive persistence known the world over as “Yankee

genius," to convert Florida into one of the richest States of the American Union. The State is rich in wealth in almost every form. In the item of timber it excels every other State both in volume and variety. From its live-oak are constructed the strongest hulls of the American navy, and its pine is admired in the finish of the richest palace. But, in addition to strength, its wood is susceptible of the highest finish. Along the peninsula and on the keys grow the magnolia, bay, lignum vitæ, mahogany, crab-wood, dog-wood, mangrove, krale, torch-wood, poison-wood, palm, tamarind, gumaliba, mastic, hickory, white-wood, button-wood, gum, maple, cypress, and spice-wood. Its cedar furnishes about all the pencil timber used in the country. The present pursuits, embracing cotton, cane, cereals, gardening, cattle, and the rarest fruits of the globe, do not at all exhaust her abilities. Other sources of wealth, too numerous to mention, which will some day yield abundant incomes, are slumbering on every hand. A much larger number of productive industries than exist in any other State is spread before the settler in Florida. One very profitable enterprise hitherto has been the cattle range. Taking possession of the moist districts in the green forests, the ranger simply brands and watches his flock until it multiplies into vast proportions. One man in Monroe County recently paid taxes on fifteen thousand head, and one family on thirty thousand head. In Brevard County are forest ranges where one can ride on horse three days without meeting any trace of civilization. Here are found "cattle men" living on horseback, camping in little cabins, cooking their own food, and owning five or seven thousand cattle each. The ranger records his brand and mark at his county seat, brands the young calves, and is thus able to distinguish and claim his property. These men lead a wild life, separated from family and society, but they are contented and hardy, and they amass fortune. Five men will guard as many thousand cattle. These cattle are mostly shipped to Cuba for beef, and net the owner from five to fifteen dollars per head. The common Florida cow is a small milker, but her milk is rich and pure. She feeds on wild grasses only, and receives no care. The abundant forests and lakes still afford, through the best cultivated districts of the State, opportunities for small flocks of cattle, which thrive and multiply

without feeding, giving an annual return of thirty or fifty per cent. on the investment. Sheep-raising is another remunerative industry. In districts where cattle thrive sheep invariably do well. In addition to the native variety, the merino, south-down, and cotswold are kept. Sheep are sheared in April and September, and with a little watching are made to yield a return of one hundred per cent. on the investment. Horse-raising is also profitable. Horses are scarce, and bring large prices. An ordinary one brings a hundred dollars, and a choice one much more. Breeding horses, like cattle and sheep, live all the year in the wild ranch. Colts graze in the forests until large enough for use, when they are sold for good prices. Swine in great numbers roam abroad, fattening on acorns and palmettos, sometimes attaining great size. But as wild swine never make marketable pork, it is a question whether the State would not be richer if all its wild swine were "choked" in the sea. Florida is specially adapted to poultry. Its small lakes, with their green banks, afford an Eden for ducks and geese. Pease, which are almost indigenous to the soil, afford the richest living for turkeys and hens, and can be grown all the year. The intelligent owner of a poultry-yard may, therefore, enlarge his enterprise to any extent with the assurance of ample reward. The production of honey, by the keeping and breeding of bees, is also remunerative, affording a livelihood where it is pursued as a business. Bees are said to thrive best near large waters.

The northern sections of Florida, known as the mainland, are probably best adapted to the growth of the cereals, and to all ordinary farming. The sandy soil rests on a red-clay sub-soil, at from six to twenty-four inches beneath the surface, and in some places the soil is a rich vegetable mold. This thin soil sods more readily with the cultivated grasses than the deeper sands of the peninsula, and holds nearer the surface the fertilizers applied, giving the appearance of greater fertility. While Florida cannot at all compete with the great West in the production of bushels, still the Floridian can beat his western neighbor in the cash returns per acre. The western man raises sixty bushels of corn per acre, sells it at twenty cents, and realizes twelve dollars; the Florida farmer fifteen or twenty bushels, which bring at his barn as many dollars. Corn

is a successful crop all over the State, and in the richest lands the yield is not exceeded in any part of the world. Wheat is not much grown, but oats, rye, millet, pease, and a variety of ground nuts are very successful. But little forage (hay) is needed, and in the absence of timothy, pease, cured at the right time, upland rice, preserved in the straw. Corn fodder, the green leaves stripped and dried, and a variety of native and cultivated grasses, furnish an abundant supply. Upland rice yields sixty bushels per acre, and sells in its uncleaned state at one dollar per bushel. With the establishment of convenient rice-mills this would become one of our leading industries. Sweet potatoes are every-where a safe and remunerative crop, yielding from one hundred to four hundred bushels per acre, and are of a superior quality. Irish potatoes do moderately well and grow best in the winter, maturing just in time for the early Northern market. But the melon just revels in the Florida soil. It is almost indigenous, and when once planted in a plowed field it continues to propagate itself from year to year. A single vine, self-planted, will sometimes spread densely over a plot thirty feet in diameter, yielding fifteen or twenty melons, several of them weighing thirty pounds each. In the Lake Region they mature regularly from May to November, and are of a superior flavor. Long-staple or sea-island cotton is successfully cultivated all through the State. This famous variety, used in the manufacture of our best thread, in admixtures with silk and in all the finest uses, was grown chiefly for many years on the islands bordering on South Carolina and Georgia. The larger portion of it is now grown in Florida. Cotton culture is still one of the leading industries of the State, and bids fair to be much revived. Sorghum was much grown here during the war, as was also tobacco. Sorghum has now yielded to the more remunerative plant, the sugarcane, which in the rich hummock often attains a height of twelve or twenty feet, maturing a rich tassel, such as not seen in any other American State. The cane requires a rich soil, about the same amount of cultivation as corn, and yields an average of perhaps one hundred dollars per acre in sugar and syrup. In planting, about four thousand stalks, three feet long, and which cost five dollars per thousand, are used per acre. These are covered in furrows. They rattoon (put out annually

a new crop from the old roots) for three years, and in some fields for ten years. The cane is planted in the early spring, worked two or three times, cut and converted into sugar in the fall. Hitherto Louisiana has produced most of the sugar manufactured in the United States. Her soil is becoming exhausted, and she has never been able to meet the national demand. The importance of this single production as affecting the wealth of a country will appear from the following statement: The import duties on sugar and allied products between 1847 and 1879 in the United States amounted to eighteen hundred million dollars. Our Western mines during the same period produced in precious metals seventeen hundred millions. So that in thirty-two years, for a single article of family consumption, the nation expended, in *duties* only, one hundred millions more than the bullion gathered from all our mines. With the draining of South Florida a belt of soil identical with that of Cuba and Louisiana, and an area unequaled by any country on the globe, will be opened for this remunerative industry. Market gardening has within a few years, also, grown into a towering business. It is prosecuted with success in all parts of the State, the different localities vying with each other in the production of the entire range of table vegetables for the Northern and Western markets. At single inland shipping points the increase in two years has been from five hundred to fifty thousand crates. The Florida gardener can sell most of his products at a large price before one in Carolina, Delaware, or Jersey has any thing grown, and a barrel of vegetables in March brings more in New York than a cart-load in October. Key West and the neighboring islands, between January and April of this year, shipped a hundred thousand crates of tomatoes. The production of early strawberries is another rising industry. The berries are carried to New York in refrigerator cars, and enter the market in perfect condition. A thousand dollars per acre have frequently been realized. Florida is the only State in the Union that has ever grown a pound of coffee. A widow lady at Manatee, in 1876, planted some coffee-seed received from Mexico, and in February, 1880, sent to the Agricultural Department at Washington the first pound grown in the country, for which she received ten dollars. She is enlarging the

business and her neighbors are planting coffee-seed. It can be grown with success in the extreme southern portions of the peninsula. Ginger, pepper, cinnamon, pimento, and cloves, can also be readily grown. Grapes succeed well all over the State. The black and the white Hamburg, the Muscat, Hartford Prolific, the Delaware, Concord, Ives, Hibiscus, Scuppernong, and the Flaming Tokay of California are the leading varieties. The writer saw fourteen varieties in one field, all growing vigorously. The Scuppernong is the most vigorous and long-lived. A gentleman on the Withlacoochee River made one hundred and fifty gallons of wine from the grapes that grew on two vines. The pineapple grows in South Florida to great size. Four or five thousand can be cultivated on an acre of rich soil. Though a tropical plant, it is easily protected from cold by a slight covering of moss, and succeeds as far north as St. Augustine. It is propagated by sprouts taken from the ripe apple, and suckers from the stalk, yielding fruit the second year, and after the fruit is cut the root yields a second and often a double crop. Two thousand dollars have been realized from the fruit of a single acre. Key Largo ships to New York annually about thirty-six thousand pineapples. The banana, another tropical plant, is seen in every county in Florida, growing from ten to twenty feet high, with graceful, translucent leaves, often eight feet long and two feet wide, forming a pleasing garden ornament. This is essentially a water plant, a most rapid grower, and, in a rich soil protected from frost, a most prolific bearer. One has said that an acre of bananas will yield as much food as forty-five acres of Irish potatoes. It never requires a second planting, and the seed roots are not expensive. It yields with tolerable regularity as far north as the twenty-ninth parallel; but to make it a regular and certain business one should plant on the extreme southern portions of the peninsula. The planting of the cocoanut began about five years ago in Monroe County. One gentleman planted twenty-six hundred and forty, and every one grew and is now maturing into a fine tree. A cocoanut tree grows with little care, and comes into full bearing in ten or twelve years, when it yields three or four hundred nuts annually. These sell at from one to three cents apiece on the tree, and the business is considered so hopeful that many extensive

groves are being planted. The guava, trained in the form of a large bush, and growing to greater size than the northern quince, comes into bearing in two or three years from the seed, yielding a delicious dessert fruit. In size the guava resembles the quince, in flavor the peach, and in its abundance of seeds the tomato. It is a tropical tree, but more hardy varieties are being introduced. The fruit is a favorite in all families, and from it is manufactured one of the best-flavored jellies of commerce. The tree thrives in ordinary soil, and in warm, sheltered localities guava culture is profitable as far north as the twenty-ninth parallel. The papaw-tree grows to the height of thirty feet, has a soft, herbaceous trunk with limbs and large leaves bursting out near the top. It yields fruit as large as a musk-melon the second year from the seed. The mulberry is a prodigy of rapid growth, valuable for shade and ornament, yielding a wholesome fruit, resembling the blackberry. The prune and apricot, species of plums, though not much cultivated, may be grown with success and profit. Two varieties of the pomegranate-tree are grown, which are highly ornamental, with rich foliage and beautiful crimson flowers and fruit. It excels all fruit in the number of its seeds; but these have a fleshy-pink covering with flavor resembling the red currant. The juice mingled with water and sugar makes a superior beverage. Plums grow wild in the hummocks, and several cultivated varieties are grown; the Japan, whose fruit has a creamy-white coloring and a sub-acid, pleasing flavor, is the most prized. The persimmon grows wild, yielding fair fruit, and is now being budded from the Japan variety, which is a great improvement. The soft-shell almond begins to bear at five years from the seed, and continues to increase in size for fifteen years. The olive-tree and the pecan thrive perfectly in the sands of Florida, coming into bearing at ten years, and continuing to a hoary age. They grow with little care on well-selected plots of unimproved land. Several varieties of the apple are found in the State yielding some fruit; but this tree requires a colder climate and can scarcely be counted a success. The peach-tree attains great size, and in the northern counties yields an abundance of choice marketable fruit; but as it descends the peninsula its fruitage becomes more and more uncertain until it gets beyond

frost, where it becomes an evergreen and ceases to bear. The amsden, honey, alexander and pean-to (the flat China peach) are the shipping varieties ripening in the early summer. A cold winter that destroys pineapples is invariably followed by a large yield of peaches. The quince grows to a large tree, and yields abundantly. Several varieties of the pear are cultivated. The sand pear and the alligator pear are much prized, and the Le Cont is certainly an extraordinary fruit. The original tree came from Prince's nursery at Flushing, Long Island, in 1840, and had been accidentally hybridized there. It was transplanted in a garden in Georgia, and supposed to be the sand pear, until it began to yield fruit. It was then discovered to be a new and greatly improved variety, and was named after its new owner. The fruit is large and luscious, and the tree long-lived and prolific. The date-palm, a tree of slow growth, but of wondrous symmetry and beauty, yields well after patient cultivation. Its trunk resembles the cabbage palmetto, with long, green, pointed branches. The fig is a great success in Florida. Propagated from cuttings, it fruits in two years, and yields almost perennially for half a century. In the drying, pickling, and preserving of fruits and vegetables, and in the manufacture of jellies, starch, tapioca, etc., Florida is rich in opportunities.

Last, though not least, we mention the citrus family. This includes the orange, lemon, lime, shaddock, grape fruit, citron, and all similar fruits. Whether this rare family of trees, embracing the choicest fruits of the globe, is indigenous to the Florida soil, or whether the seeds were introduced by the Spaniards or by prehistoric hands, historians have not certainly ascertained. As the Seville orange was extensively grown in Spain at the period of their Florida conquests, it is probable that they introduced the seed here, which, growing wild for several centuries, has deteriorated into the present sour-orange tree. Wild orange-trees in great numbers were found in Florida growing in the unbroken wilds, mostly on moist hummock land, and chiefly between the twenty-eighth and thirtieth degrees of latitude. The largest wild grove in the State was at Orange Lake, covering several hundred acres, and the next largest was on the peninsula separating Lake Griffin from Lake Harris. Others were found at Lakes Weir, Bryant,

Dunham, Pansoffkee, Jessup, George, Apopka, along the banks of the St. John's and of several other rivers. Some of these were greatly injured by the ante-bellum cotton-growing population in preparing the rich hummocks for their favorite crop. Nearly all the wild groves of the State have been budded, and are now yielding sweet oranges. These groves are improved by cutting and piling such of the forest trees as can be felled without injuring the orange-trees, after which the orange-trees are cut off several feet above the ground. In about a month after they are cut off, and when the shoots begin to start from the stumps, buds from a sweet tree are inserted under the bark through an incision. Two or three weeks later the sour sprouts are carefully taken off, and the bud, thus receiving the entire flow of sap, grows rapidly, and sometimes yields fruit the second year. Nearly all the families that were wise enough to purchase and improve a wild grove have amassed fortune. Five hundred dollars have sometimes thus swollen into fifty thousand. The trees in the wild groves grew in such proximity that transplanting was a necessity, and thousands of acres have been set with these budded sour stumps. Having grown all their years in moist hummock land, they succeed well when transplanted in similar soil, but they are not a success when planted on dry pine ridges. But before the improvement of the wild grove began the orange business had its beginnings in Florida. Seeds and a few roots, at intervals, were brought from orange-growing countries, so that scattered trees yielding sweet fruit grew in widely separated localities. A young man from North Carolina, in 1847, gathered orange seed from sale fruit at Charleston, which he planted by Lake Harris, in Sumter County, and from this planting was set the old grove at Yalaha, the first in the now famous Lake Region. A grove in Leon County was planted about the same time, as was also the Dummit grove on Indian River. The famous Gwinn grove, in Orange County, was planted before the war by a woman as an appendage to the house over which she presided, and as a matter of fancy simply. It consists of seven acres with eighty trees to the acre, and now yields from eight hundred to eighteen hundred oranges per tree, and which sell on the branches at from fifteen to twenty dollars per thousand. The sweet-seedling tree

(grown from the seed of a sweet orange) is several years later in coming into bearing than the budded tree, but it makes in the end the largest and best-formed tree, yielding its rich harvests, under favoring conditions, for a century or more. A fine tree, still green and youthful, in the northern part of the State, is known to be over eighty years old, and the "Grand Constable," in the orangery of Versailles, is four hundred and fifty years old. A number of old trees in the State yield from five thousand to eight thousand oranges annually, and thus furnish their owners an income of from fifty to one hundred dollars per tree. The orange is a hardy tree, with fragrant evergreen foliage, pure white odorous blossoms, and is extremely sensitive to care and neglect. The orange business was not really undertaken in the State until within the last fifteen years.

The commercial panics and other misfortunes in the country during the last few years have turned thousands to Florida to engage in the orange business, which, when conducted with personal industry, is attended with few risks, giving promise of permanent reward. It is now conceded that Florida is the finest orange-growing country on the globe. Trees transplanted from any other orange country to Florida are noticeably improved, showing conclusively that this peninsula possesses just the climate and soil for its rarest production. The orange-tree grows vigorously on suitable soil all through the State, but in the northern counties the cold injures the crop a part of the time, and on the extreme southern point of the peninsula the climate is a little too tropical for the rarest growth of this queen of fruits. It is a sub-tropical tree, and succeeds to admiration about midway of the peninsula, in the belt we have before described. It is not easy to estimate the number of groves; these are scattered all through the State, and are receiving large annual additions. Hitherto Florida has furnished less than one in twelve of the oranges consumed in our own country, so that over-production is not probable. The increase in population and wealth will more than keep pace with orange production.

The lemon-tree grows wild also in Florida, yielding a fair fruit, and this tree, by budding, is susceptible of the same improvements as the orange. The lemon is one of our most use-

ful fruits, its oil, essence, or acids, finding place in our food and medicines, in the arts deepening or discharging colors, and in acidulated beverages suited to every stage of sickness or health. The lemon-tree is not as beautiful as the orange, nor has it here received the same attention. Its study is now, however, being vigorously prosecuted. The Sicily lemon-tree thrives here, and as the lemon comes into bearing sooner than the orange, it is now considered equally profitable. The lime grown in Florida is pronounced by old travelers the largest and finest grown on the globe. Several varieties are cultivated. The fruit is smaller than the lemon, but it is more acidulous, contains little pulp, and is covered with a very thin peel. It is in no sense inferior to the lemon, and seems almost destined to supplant it. The tree comes into bearing sooner than the lemon, is astonishingly prolific, is perfectly vigorous and healthy, and forms one of the richest ornamental trees in Florida. Planted closely in rows, it forms a perfect hedge against man, beast, and fowl. Its cultivation for the production of citric acid alone would be profitable. It is almost a tropical tree, and thrives best in the Lake Region and a little southward. The shaddock and grape-fruit trees are akin, prodigies of rapid growth, yielding rich fruit of great size, not much, as yet, understood or prized in commerce. It was certainly meet that Florida, so long neglected, misunderstood, and concealed by untoward providences, should finally excel all her sister States in the modest beauty of her scenery and in the wealth of her numerous and exquisite productions.

ART. III.—JESUS A TOTAL ABSTAINER.

[FOURTH ARTICLE.]

3. *Third Specification: Jesus USED intoxicating wine, and COMMANDED IT TO BE USED until the end of time.*

It is assumed that he used such a beverage at the marriage feast in Cana of Galilee, and as he sat at the table with publicans and sinners; although no mention is made of his personally partaking of wine of any sort in these or in any other

instances, save in the two about to be considered.* And as we have already examined these other cases, we may omit any further reference to them. The two occasions on which it is recorded that Jesus did make use of wine, and on which it is asserted that the wine used was fermented, are (1) the Last Supper and (2) the Crucifixion. We shall separately consider them.

I. Chancellor Crosby,† Dr. Moore,‡ and Professor Bumstead,§ all claim that Christ employed fermented wine at the Last Supper. Dr. Moore frankly says, "He instituted the Holy Supper in wine on which unworthy communicants could get drunk, (1 Cor. xi, 21.)" We have to examine this charge, and see whether it can be substantiated. All the evidence bearing upon the case may be gathered from three sources, namely, (i) The circumstances under which the Supper was instituted, (ii) The language in which the event is recorded, (iii) The practice of those by whom the rite was perpetuated.

i. *The circumstances under which the Supper was instituted.*—The celebration of the Jewish Passover was the occasion of the institution of the Christian sacrament. (Matt. xxvi, 19; Mark xiv, 16; Luke xxii, 13.) The elements of the former furnished the emblems of the latter. The drink of the one constituted the drink of the other. ¶ But what was the drink of the Passover? There is no mention of any beverage in the many statutes concerning the festival, or in the frequent references to its observance found in the Old Testament. It had become an established custom, however, to use wine at the Passover, "at all events in the post-Babylonian period." ¶ In none of the allusions which the Old Testament makes to the use of wine for religious purposes, is a fermented article indicated;** and in the only reference which it contains to the use

* It is taken for granted that Christ himself participated in the meal of the Passover and the Last Supper. This is settled, we think, by Matt. xxvi, 29, etc. Vide Meyer, "Comm.," *in loc.* † "A Calm View," etc.

‡ "Presbyterian Review," January, 1881, p. 88.

§ "Bibliotheca Sacra," January, 1881, p. 87.

¶ The same, of course, is true of the bread, and for ourselves we should not hesitate to follow out the argument to its legitimate consequences.

¶ Smith's "Dictionary of the Bible," art. "Wine."

** Two terms are employed in the requirements and references concerning drink-offerings. They are the generic *yayin* (Exod. xxix, 40; Lev. xxiii, 13; Num. xv, 7; xxviii, 14; Deut. xiv, 26; Hos. ix, 4) and the generic *shechar*, (Num. xxviii, 7; Deut. xiv, 26.) The first drops that reached the lower vat

of wine at any of the great religious festivals an unfermented sort is distinctly specified.* The practice of the Jewish Church in this particular, during the transitional period between the close of the Old Testament canon and the opening of the New Testament dispensation, is illustrated by a passage in the apocryphal book of Ecclesiasticus. Speaking of the high-priest Simon, probably that Simon who bore the surname Just, (B. C. 310-290,) † this book says, (1, 14, 15,) "And finishing the service at the altar that he might adorn the offering of the most high Almighty, he stretched out his hand to the cup, and poured of the blood of the grape, (ἐξ αἵματος σταφυλῆς;) he poured out at the foot of the altar a sweet-smelling savor unto the most high King of all." All the analogies of the case, therefore, would lead to the conclusion that the wine of the Passover was an unfermented drink. But we are not confined to analogies for our argument. It was the law of this feast, enacted at the beginning and never annulled or amended, that nothing fermented should enter into its observance. It was called the feast of "sweetnesses," or of "unfermented things." (Exod. xxiii, 15.) ‡ Its law ran thus, (A. V. :) "Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters," (Exod. xiii, 6, 7.) Nothing could be more emphatic or explicit. Not only were unfermented things alone to be eaten during the festival, but every thing that had been fermented, or that was capable of producing fermentation, was to be rigidly excluded from sight. That this was the import of

were called the *dema*, or tear (A. V.) "liquors," and formed the first-fruits of the vintage, which were to be presented to Jehovah, (Exodus xxii, 29.) This was unquestionably a perfectly fresh and unfermented article, like the Latin *protropum*.

* Neh. viii, 10. The Feast of the Tabernacles is referred to, and the fact that this occurred during the grape harvest confirms the unfermented character of "the sweet," *mamtaqqim*, already noted.

† Vide Lange, "Commentary on the Apocrypha," Introduction, p. 279.

‡ אֲחֵיזָהּ חֻמֹּת, *eth-chag ham-matzoth*, does not signify "the feast of unleavened bread." That requires לֶחֶם, *lechem*, "bread," to be expressed, as in Exod. xxix, 2. Cf. *challath matzoth*, "an unleavened cake," Num. vi, 19. Vide "M'Clintock & Strong's Cyclopedia," art. "Leaven."

the command, and that it covered liquids as well as solids, wine as well as bread, appears from the following considerations:

a. The word twice rendered (A. V.) "unleavened bread" in the passage just quoted is *מַצּוֹת*, *matzoth*. It is the plural of *מַצָּה*, *matzah*, (r. *מָצַץ*, *matzatz*), which signifies "sweetness, concr. sweet, i. e., not fermented."* It is used indefinitely and substantively—there is nothing in the text corresponding to "bread"—and means "sweetnesses," or "unfermented things."

b. The word twice rendered (A. V.) "eat" is the verb *אָכַל*, *akal*, which is frequently used in the same general sense as the English eat, including the taking of all kinds of refreshments, both meat and drink, (e. g., Genesis xliii, 16; Deut. xxvii, 7; 1 Sam. ix, 13,) and may be rendered in this instance, "to partake of."

c. The word rendered (A. V.) "leaven" is *שָׂאָר*, *seor*, (from the obsolete root *שָׂאָר*, *saar*, cognate with the verbs *שָׂאָר*, *shaar*, *סִיר*, *sir*, to become hot, to ferment, and akin to the Anglo-Saxon *sur*; Germ. *sauer*; and Eng. *sour*.)† It means literally "the sourer," and is applicable to any matter capable of producing fermentation—to all yeasty or decaying albuminous substances—and so may be translated "ferment."

d. The word rendered (A. V.) "leavened bread" is *חָמֵץ*, *chametz*, from a root of the same form, and signifying to be sour, acid, leavened.‡ It denotes, generically, any substance which has been subjected to the action of *seor*. Like *matzoth*, it is used substantively and indefinitely, with nothing in the context corresponding to (A. V.) "bread." It may be translated "fermented thing." That it is as applicable to liquids as to solids is proven by the use of the kindred form *chometz*, vinegar, or sour wine.§

* So Gesenius, "Lexicon," s. v. But Fürst assigns to it the idea of *thinness*; Kurtz, of *dryness*; Knobel and Keil, of *purity*. Gesenius' explanation, however, is most generally accepted. Sweetness, in this connection, has the sense of uncorrupted or incorruptible, and so is easily associated with the idea of dryness and purity. The Arabic word having the sense of pure, to which Knobel and Keil refer *matzoth*, is a secondary form. The root has the same meaning assigned by Gesenius to *matzoth*. (Vide "Speaker's Commentary" on Exodus xii, 17.)

† Gesenius, "Lexicon," s. v. ‡ *Ibid*.

§ "In Num. vi, 3, *chametz* is applied to wine as an adjective, and should there be translated fermented wine, not vinegar of wine."—*M'Clintock & Strong's Cyclopaedia*, art. "Leaven."

The entire passage, (Exodus xiii, 6, 7,) therefore, may with literal accuracy be rendered: "Seven days thou shalt partake of unfermented things, and in the seventh day shall be a feast to the Lord. Unfermented things shall be partaken of seven days; and there shall no fermented thing be seen with thee, neither shall there be any ferment seen with thee in all thy quarters." That this prohibition must have included fermented wine as well as leavened bread, will still further appear from a brief consideration of the *raison d'être* of the enactment. It was not intended, as Professor Bumstead declares,* to remind the people of Israel "of the haste with which they left Egypt, (Deut. xvi, 3,) having no time to put leaven in their dough," a reason which, he says, "would not apply to the wine." But it does not apply to the bread. Neither the passage to which he refers, nor any other in the sacred narrative, gives any intimation that this was the primary purpose of the statute. On the contrary, it is evident from Exodus xii, 8, compared with xii, 39, that the command to eat unleavened bread was given before the departure of the Israelites, and when there was plenty of time for the dough to leaven.† Neither was there any moral significance in the circumstance of haste deserving the perpetuation of ages. But this law was grounded in the very nature of things, and was designed to set an object-lesson for succeeding generations. Fermentation is a process of putrefaction, and ferment or leaven is a substance in a state of putrefaction.‡ By the very closest association of ideas, therefore, it becomes the natural symbol of moral corruption. Christ illustrated and confirmed this symbolism when he bade his disciples "beware of the leaven of the Pharisees," (Matt. xvi, 6, 12;) as did St. Paul when he admonished the Corinthians to "purge out the old leaven," (1 Cor. v, 7.) The Jews employed it in their representations of the depravity of human nature,§ and the ancient pagan world recognized its significance in the law which forbade the high-priest of Jupiter to touch leaven "because it was made by corruption, and cor-

* "Bibliotheca Sacra," January, 1881, p. 72.

† Vide Alexander's Kitto's "Biblical Cyclopaedia," art. "Passover."

‡ "Turner's Chemistry," by Liebig, 1842, p. 991. It is worthy of notice that the Latin writers use *corruptus* as signifying fermented: and Tacitus ("Germ." 23) and Macrobius ("Sat." vii, 12, 11) apply the word to the fermentation of wine.

§ Vide "Babyl. Berachoth," 17, 1. Cf., also Persius, "Sat." i, 24.

rupted the mass which was mingled with it."* Its exclusion from the sacrifices of the Jews was based upon precisely the same principle,† as was also the requirement that salt, as the preventive of corruption, should form a part of every offering, (Lev. ii, 13.)‡ The prohibition of leaven was not peculiar to the Passover, but antedated the institution of that festival, and applied to the greater part of the Jewish ritual. The use of leaven was strictly forbidden in the meat-offering, (Lev. ii, 11,) the trespass-offering, (Lev. vi, 17,) the consecration-offering, (Exod. xxix, 2; Lev. viii, 2,) and the Nazarite offering, (Num. vi, 15.) The show-bread also was unleavened, (Lev. xxiv, 5-9.)§ Nor was this prohibition confined exclusively to bread or even to solids. It was extended to *debash*, grape-honey, (Lev. ii, 11,) as peculiarly liable to fermentation. It likewise, in all probability, applied to milk, (Exod. xxxiv, 26; Deut. xiv, 21.)||

But in no form is this element of corruption more actively present than in alcoholic wine, and any interdiction of it so searching and sweeping as the law of the Passover must have embraced its existence and energy in that shape. The Jews have so understood the law. The rabbis have always interpreted it as including liquids. The Mishna expressly specifies certain fermented drinks whose use would be a violation of the feast, and in general forbids all liquors made from grain.¶ It is claimed, however, that "in the things which, according to the Mishna, transgress the Passover, *wine* is not spoken of, nor any drink prepared purely from *fruit*."** This is readily

* Plutarch, "Rom. Quæst.," 109; Aulus Gellius, x, 15, 19.

† Vide Keil and Delitzsch, "Comm.," on Exod. xii, 8, 9.

‡ Vide Ewald, "Antiquities of Israel," Edinburgh, p. 34.

§ Vide Josephus, "Antiq. Jud.," iii, 6, 6; Talm., *Minchoth*, v, 2, 3.

|| "As early sacrifices were boiled, the ordinance [forbidding the seething of a kid in its mother's milk] means that the sacrifice must not be boiled in milk, which, from the fermenting quality of the latter, may be a variety of the law against leaven in ritual. Milk, no doubt, was generally eaten in a sour form, (Arabic *aquit*.) Bokháry, vi, 193." W. R. Smith, "The Old Testament in the Jewish Church," p. 438, note.

¶ Haec sunt in causa transgressionis Paschatis; Cutach Babylonicum, cerevisia Mediae et acetum Edomæum, et Zytus Ægypticus, et Zoman tinctorum et Amilan coquorum et pulmentum librariorum. Regula generalis haec est quicquid est e speciebus trimenti, ecce propter hoc transgreditur Pascha.—*Pesachoth*, Part II, p. 142.

** Dr. Moore, in "Presbyterian Review," January, 1882, p. 87.

granted. It is even true that Maimonides and Bartenora, Spanish rabbins of the twelfth century, in their comments on the Mishna, distinctly state that the juices of fruits, including wine, were allowed at the Passover by the ancient Jews. But on what ground were such beverages permitted? On the remarkable hypothesis, according to Maimonides, that "the liquor of fruit does not engender fermentation, but acidity!"* This concedes the whole case, and shows that alcoholic wine could be used only by a denial of its real nature. Of significance in this connection, is the rabbinical ordinance that no Jew shall enter a place where wine or other fermented liquors are sold during Passover week, and that, if one of that race and religion is a vintner, he must close out his whole stock previous to this festival.† It is also important to observe that distilled spirits, under whatever name, have always been interdicted at the paschal supper.‡ Facts such as these make it plain that in the judgment of the Jews, ancient and modern, the law of the Passover extended to the prohibition of every kind of fermented liquor. And yet we have the statement specifically and repeatedly made, and supported, as it is claimed, by "superabundant evidence," § in the shape of testimony from Jewish sources, that the fermented juice of the grape is regarded as the only legitimate wine for Passover use. Now, if this were true without any qualification, and if it expressed the universal usage of modern Judaism, it would even then not necessarily be determinative of primitive thought and practice in this particular. For there is no certainty that the memorial Passover, which now alone the Jews are able to observe, is identical in custom and ceremonial with the original and sacrificial Passover. || But such a statement is not unqualifiedly true. Testimony on this subject is not unanimous, and uni-

* Chametz Vematzah, v, 1, 2.

† Vide "Sunday Magazine," 1870, p. 730, art. "Passover Observances."

‡ Freshman, "Jews and Israelites," p. 66.

§ Dr. Moore, in "Presbyterian Review" for January, 1882, p. 89, who gives a number of specimens of this evidence. Some of it, however, contains noteworthy concessions. One witness (Rev. J. H. Bruehl, p. 90) says, in regard to the raisin wine used by the Jews at the Passover, "They are perfectly indifferent about fermentation." Another witness (Dr. Gottheil, p. 91) testifies that while the use of fermented wine is proper at the Passover, unfermented is permitted in certain cases.

|| Vide Canon Farrar on Luke xxii, 18, in the "Cambridge Bible for Schools."

formity of practice does not prevail. There is much evidence, of an unimpeachable sort, on the other side. Mr. Allen, an authority on all matters pertaining to modern Judaism, writes, with reference to the wine of the Passover: "They [the Jews] are forbidden to drink any liquor made from grain, *or that has passed through the process of fermentation*. Their drink is either pure water or raisin-wine prepared by themselves." * Dr. S. M. Isaacs, an eminent Jewish rabbi, and formerly chief editor of "The Jewish Messenger," says: "The Jews do not, in their feasts for sacred purposes, including the marriage feast, ever use any kind of fermented drinks. In their oblations and libations, both private and public, they employ the fruit of the vine—that is, fresh grapes—unfermented grape-juice and raisins, as the symbol of benediction. Fermentation is to them always a symbol of corruption, as in nature and science it is itself decay, rottenness." † Another leading rabbi of New York city has recently testified, that "Fermented wine, as every thing fermented, is rigidly excluded from our Passover fare, in accordance with the spirit of the divine command, Exodus xii, 19." ‡ In accounting for and estimating this conflicting, not to say contradictory, evidence, it is necessary to bear in mind that there are two distinctly marked parties among the Jews—the one orthodox, the other liberal. The former, who are strict in their interpretation of the Law and in their obedience to its requirements, rigorously exclude all fermented drinks from the feast of the Passover. The latter, who are latitudinarian in doctrine and lax in practice, deny that the law of the Passover extends to the wine. Not a few of this school place the wines of commerce on the paschal board; some neglect altogether the ordinance of their fathers; others rob the rite of all significance by denying the supernatural character of the events which it commemorates. There is good reason for believing, however, that the stricter or orthodox view prevailed in our Lord's day. So impartial an authority as Dr. A. P. Peabody says § that he "has satisfied himself, by careful research, that at our Saviour's

* "Modern Judaism," London, 1830, p. 394.

† Quoted in Patton, "Bible Wines," p. 83.

‡ Quoted by Dr. Charles Beecher in "The New Englander," July, 1882, p. 520.

§ "The Monthly Review," vol. xliii, p. 41.

time the Jews—at least the high ritualists among them—extended the prohibition of leaven at the Passover season to the principle of fermentation in every form; and that it was customary at the Passover festival for the master of the household to press the contents of ‘the cup’ from clusters of grapes preserved for this very purpose.” And Dr. Charles Beecher declares* that “after a somewhat careful search” he has come to the same conclusion. But whatever may be the facts in the case, however much the Jews may have misunderstood the law, perverted its meaning, overlaid it with their traditions, or made it of none effect by their practices, it does not affect the matter at issue. It is not their custom which we are endeavoring to determine, but the conduct of Christ. And about this there ought to be, and there can be, no controversy. He who came “not to destroy, but to fulfill,” (Matt. v, 17,) and whom it became “to fulfill *all* righteousness,” (Matt. iii, 15,) could not ignorantly, and would not intentionally, have broken or infringed the Law, either in its letter or in its spirit. He could not have celebrated the Passover in a wine which had undergone fermentation, and so had become a symbol of corruption.

We advance another step now, and proceed to consider

ii. *The language in which the institution of the Lord’s Supper is recorded.*—This is preserved to us with singular uniformity in the first three Gospels, and in almost the same form in St. Paul’s First Epistle to the Corinthians. The words of these records are largely the personal utterances of Christ himself, so that they come to us with especial significance, and each adds its own weight to the argument. After mentioning the blessing and breaking of the bread, the narratives continue:

a. “And he took (received, Luke) the cup—τὸ ποτήριον—and gave thanks”—εὐχαριστήσας—(Matt. xxvi, 27; Mark xiv, 23; Luke xxii, 17.) St. Paul simply says: “After the same manner also the cup,” (1 Cor. xi, 25.) Some good manuscripts omit the article before “cup” in Matthew and Mark, but its use by Luke and Paul is undoubted. The reference, as most authorities agree, is to the third of the four cups at the pass-over meal, called the “cup of benediction,” (*Cos ha-Berá-chah.*) It was this cup with which the Christian ordinance was

* “The New Englander,” July, 1882, p. 520.

inaugurated. For it the great Founder of the feast gave thanks as he consecrated it to its new and holier uses. And, when it had been transferred to the sacramental table, it was still called "the cup of blessing," (1 Cor. x, 16.) It is not necessary to suggest that "the cup" is put by metonymy for its contents. They were the subject of thanksgiving, the medium of blessing. Such, indeed, would be the pure and nutritious juice of the grape. Such never could be the wine upon which God had poured his maledictions, and upon which he had warned his children not to look. We cannot conceive of Christ bending over such a beverage in grateful prayer. The supposition is sacrilegious. The imputation is blasphemous. No cup that can intoxicate is a cup of blessing, but a cup of cursing. It is not "the cup of the Lord," but "the cup of devils." (1 Cor. x, 21.) It does not belong to a eucharistic feast, but is the fit accompaniment of scenes of revelry and riot.

b. "And gave it to them, saying, Drink ye all of it," *Πίετε ἐξ αὐτοῦ πάντες*, literally, Drink all ye of this, (Matt. xxvi, 27.) "And they all drank of it," (Mark xiv, 23.) "Take this and divide it among yourselves," (Luke xxiii, 17.) Why Christ should have singled out the wine, and insisted that all should partake of that, may not be plain, but the fact is patent. Rome, in attempted justification of her course in denying the cup to the laity, may limit the injunction to the apostles and their ecclesiastical successors, but Protestantism easily exposes the falsity of such an interpretation. All of Christ's true disciples every-where are commanded to drink of the sacramental cup. There is no exception, absolutely none. If the contents of that cup be the uncorrupted and nutritious juice of the grape, there need be none. But if they be the fermented wine so many allege, then there are many of our Saviour's faithful followers who cannot and who ought not to partake. There are constitutions to which alcohol in any form or quantity is an active poison,* and there are none to which it is not more or less harmful. It ought never to pass the pure

* "There are some persons on whom the smallest quantity of alcohol seems to act like the taste of blood on a tiger, producing in them a wild desire for more, and destroying all self-control. For them alcohol is a poison, and total abstinence their only safeguard." Dr. Brunton, editor of "The London Practitioner," in "The Alcohol Question," p. 26.

lips of children, than whom none are more welcome at the Lord's table. It should never be put into the hands of those "who are practically unable to avoid excess if they use wine at all,"* much less should it be put to the lips of one in whom the simple taste, and sometimes even the mere smell of alcohol awakens a dormant or conquered appetite, and becomes the initial step to a course of headlong dissipation and irremediable ruin.† Yet such has been the sad history of not a few souls.‡ Can it be that He who taught his disciples to pray "Lead us not into temptation," has made his memorial table a place of overmastering temptation to any, and of possible danger to all?

c. "For this is my blood of the New Testament, which is shed for many for the remission of sins." (Matt. xxvi, 28; Mark xiv, 24, omits "for the remission of sins;" Luke ii, 20, also omits this clause, and reads, "which is shed for you;" 1 Cor. xi, 25, omits both these clauses.) Up to this moment the blood of bulls and of goats had represented the blood of Christ; henceforth the wine of the Supper was to stand as its symbol. (Heb. ix, 13, 14.) But we undertake to say that fermented wine could not suitably serve this purpose. It is not a proper symbol of blood in general. Its only possible resemblance to blood is its color. But that characteristic does not pertain to it exclusively, and the point of the symbolism, as Meyer has shown,§ does not lie in the color. In every other particular, the argument is altogether with the unfermented

* Prof. Bumstead, "Bibliotheca Sacra," January, 1881, p. 92.

† "Alcohol is a veritable physical demon, which, once introduced into the blood of many a reformed inebriate, even after the lapse of a long term of strict sobriety, may rage through his veins like a consuming fire, and hurry him into the lowest depths of his long-abandoned and sincerely-repented-of sin. . . It is difficult for any one inexperienced in the treatment of dipsomania to realize the truth. But so real is the danger, that, Churchman as I am, even when a drinker myself, I never allowed any reformed drunkard to go near a communion-table where an intoxicating liquor was presented. In this practice I am supported by Dr. Richardson, Dr. Fergus, Surgeon-General Francis, and other experts in the higher ranks of the medical profession. I would as soon have thought of putting a loaded pistol in the hands of a maniac in a lucid interval, bidding him take care not to shoot himself." Dr. Norman Kerr, in "Wines, Scriptural and Ecclesiastical," pp. 98, 99, who cites the very positive testimony of the above-mentioned physicians on the subject.

‡ *Vide* testimony of Dr. Duffield in "Bible Rule of Temperance," p. 134.

§ "Comm." on Matt. xxvi, 28.

wine, as so eminent an authority as Dr. B. W. Richardson has pointed out. He says:

The constituent parts actually of blood and of the expressed wine are strikingly analogous. One of the most important elements of the blood, that which keeps it together, that which Plato speaks of as the "plastic parts of the blood," is the fibrine, and that is represented in the gluten of the unfermented wine. If we come to the nourishing part of the blood, that which we call the mother of the tissues, we find it in the unfermented grape, in the albumen, and that is also present in the blood; and if we come to all the salts, there they are in the blood, and the proportion is nearly the same in the unfermented wine as in the blood; and if we come to the unfermented parts of the wine which go to support the respiration of the body, we find them in the sugar. Really and truly, on a question of symbolism, if there be any thing at all in that, the argument is all in favor of the use of unfermented wine.*

Again, fermented wine cannot be a proper symbol of *Christ's* blood. The warm current which pulsates in human veins is not pure. It has been tainted by sin. This taint is the accumulated heritage of generations of transgressors. And a wine in which some trace of fermentation had begun the work of corruption might not unfitly represent such blood. But the blood of Christ was absolutely pure. There was no touch or taint of sin in his veins. "He whom God raised again saw no corruption," (Acts xiii, 37,) either in life or in death. And of the contents of the eucharistic cup he declared "this is *my* blood." Then it was pure, as fresh and uncontaminated as the clustered drops within the unburst grape.† Again, fermented wine cannot be an appropriate symbol of Christ's blood as the means of man's redemption and sanctification. Such "a defunct and deleterious liquor" could be a proper emblem only of depravity and death. While "the fresh juice of the cluster,

* From an address delivered at a select conference in London after a paper by Dr. Norman Kerr, on "Wines, Scriptural and Ecclesiastical." "National Temperance Advocate," March, 1882, p. 37.

† It may be regarded as a strong confirmation of this view of the case, that in every instance where Christ alone was typified in the sacrifices, offerings, and feasts of the Old Testament, the use of leaven, the element and emblem of corruption, was prohibited, as in the trespass offering (Lev. vi, 17,) and the meat offering, (Lev. ii, 11;) while in those instances where God's people were typified, as in the two loaves which constituted the meat offering of the feast of Pentecost, (Lev. xxiii, 17,) the use of leaven was enjoined.

full of inimitable life," fitly signifies the blessings of salvation and immortal joy which the blood of Christ bestows. That blood is said to purge the conscience, (Heb. ix, 14;) but fermented wine stimulates to unnatural activity all the physical powers and awakens all the baser passions of the soul. The unfermented wine, however, is a gentle purgative and a genuine nutrient, and is every way adapted to promote the health and happiness of man.

The expression, "which was shed for many," is especially suggestive in this connection. The word is *ἐκχυνόμενον*, from *ἐκχύνω*, (r. *ἐκχέω*,) to pour out or shed, and is radically the same as the term *ἀρχινοχόος*, by which the LXX translate the Heb. שַׂר הַמַּשְׁקִים, *sar ham-mashqim*, in Gen. xl, 9, rendered (A. V.) "chief butler." The participle, moreover, is in the present tense, as is *διδόμενον*, (Luke xxii, 19,) and *κλόμενον*, (1 Cor. xi, 24,) used in speaking of "the bread," and which we may suppose were uttered in immediate connection with the act of "breaking" and "giving" it to the disciples: "This is my body which is being broken and is being given to you." So we may conceive that on this solemn occasion our Lord, acting as the *archinochoos*, took the purple clusters and pressed their rich juice into the cup, suiting, as he did so, the action to the word, and saying: "This is my blood in the New Testament which is being poured out for you."*

It may be urged that this interpretation is inconsistent with the fact that the passover occurred six months after the vintage. But in grape-growing countries the art of preserving the fruit for lengthened periods in a fresh state and with flavor unimpaired, is thoroughly understood and generally practiced. Josephus' testimony (Bel. Jud., vii, 8, 4) has already been given.† Niebuhr says that "the Arabs preserve grapes by hanging them up in their cellars, and eat them almost through the whole year."‡ Swinburne quotes from an Arabic manuscript of the fourteenth century, preserved in the Library of the Escorial, which says that the people of Granada "have the secret of preserving grapes sound and juicy from one season to

* Meyer says (Comm. *in loc.*) the whole point of the symbolism lay in the being poured out.

† "Methodist Quarterly Review," April, 1882, p. 299.

‡ "Travels through Arabia," Heron's translation, 1792, i, 406.

another."* Bernier says grapes were sent from Persia to India, wrapped in cotton, two hundred years ago, and sold there throughout the year.† Dr. Robinson states that "grapes at Damascus ripen early in July, and are said to be found in the market during eight months."‡ Secretary Mounsey, of the British Embassy in Vienna, writes that in a village near Sultania, in Persia, he "had a great treat to-day in the shape of some grapes. In this dry atmosphere they can be kept, it seems, for almost any length of time."§ Signor Peppini, one of the largest wine manufacturers of Italy, informed Mr. E. C. Delevan, in 1839, that "he had then in his lofts, for the use of his table until the next vintage, a quantity of grapes sufficient to make one hundred gallons of wine."|| Dr. Kerr says: "A friend of mine now in Britain not long since unpacked grapes he had received eleven months previously from the continent, finding them fresh and good."¶ We can buy such foreign grapes, packed in cork-dust, at almost any fruit stand or first-class grocery store in this country. All travelers, moreover, bear witness to the ease with which meats and fruits are preserved for almost any length of time in the clear and dry atmosphere of Palestine. The suggested inconsistency, therefore, does not exist. Freshly kept grapes might readily have been procured for the purpose of the Last Supper.**

d. "But I say unto you, I will not drink henceforth of this fruit of the vine—" (Matt. xxvi, 29; Mark xiv, 25; Luke xxii, 18.) It is a noteworthy fact that nowhere in the New Testament is the word *olvos* used with reference to the Lord's Supper. After noticing the use of this term in John ii, 10; Eph. v, 18, etc., Prof. Bumstead says: "The fact is not without significance that in these passages the sacred writers did *not* use the only Greek word which clearly refers to an unfermented liquid, namely, *γλεῦκος*."†† And so we say, the fact is not without significance that in speaking of the wine of the

* "Travels Through Spain," London, 1787, i, 260.

† "Travels in Mogul," London, 1826, i, 284.

‡ "Biblical Researches," 1856, iii, 453.

§ "The Caucasus and Persia," London, 1872, p. 117.

|| "Temperance Bible Commentary," p. 278.

¶ "Unfermented Wine a Fact," p. 30.

** *Vide* quotation from Dr. Peabody, *supra*, p. 664, latter part.

†† "Bibliotheca Sacra," January, 1881, p. 80.

Supper the sacred writers did not use the Greek word which these authors assert always refers to a fermented liquid, namely, *οἶνος*. Instead of so doing, we find them employing an expression which cannot by any legitimate method of interpretation be made to mean a fermented article.* Two terms are used and two only. One, which we have already considered, is used figuratively; the cup is put for its contents, but indicates nothing as to their character. The other we regard as decisive of the point in question. Christ calls the contents of that cup "the fruit of the vine," *γέννημα τῆς ἀμπέλου*. *Γέννημα*, from *γεννάω*, to beget, or produce, signifies in classic and in Hellenistic Greek a *natural* product in its natural state, just as it is gathered and garnered. This is its signification in Polybius, i, 71, 1; iii, 87, 1, and in Diodorus Siculus, v, 17; in the LXX, Gen. xli, 34; xlvii, 24; and Exod. xxiii, 10; also in the New Testament, Luke xii, 18. In each of these instances it is equivalent to *κάρπος*, "the natural fruit, usually of trees, but sometimes of the earth." In the case before us it could have no proper or possible application but to the juice of the grape in its natural state just as it came from the cluster. It must mean, if it mean wine at all, a purely unfermented wine. Fermented wine is not "the fruit of the vine." It is the fruit of disintegration and decay. "Alcoholic wine, then, is no more entitled to be called 'the fruit of the vine' than any of the other contemporaneous or subsequent products of its decay, such as carbonic acid, vinegar, yeast, volatile oils, cyananthic acid, or ammonia. To apply the phrase, 'fruit of the vine' to any of the substances resulting from its decay, is just the same absurdity as to call death the fruit of life."† We cannot doubt that Jesus, with divine wisdom, selected this term to designate the contents of the memorial cup, that in

* "Considering how often the New Testament writers mention the Supper, their entire avoidance of all the current names for wine, in that connection, affords some reason for holding that they designed to avoid them. It is not an unnatural suggestion that they may have designated what was in 'the cup' as 'the fruit of the vine,' expressly to distinguish it from that fermented preparation of grape-juice commonly known as wine. If we take the evidence of the Bible, separate from Jewish and patristic tradition, this certainly seems to be the one salient point in the case." Prof. Willis J. Beecher, D.D., in "The Presbyterian Review," April, 1882, p. 322.

† Dr. Lees, in "Text-Book of Temperance," p. 50.

after times no sanction might be found in his words for the use of a beverage manifestly unfit for the purposes of the holy sacrament.

It is worthy of notice that the word *ἄμπελος*, vine, is used in only two connections in the narratives of the life of Christ. We find it in the instance just cited, and also in the report of our Lord's farewell address to his disciples, preserved in John xv, 1, 4, 5. That address, as we know, was given on this very occasion of the Last Supper, (John xiii, 1, f.) What suggested the strikingly appropriate figure which it contains, of the vine and its branches? Several theories have been proposed. Among others, Dr. Geikie* says: "Perhaps the thought rose from the sight of the wine-cup on the table, and its recent use at the evening feast; or perhaps the house stood amid vines, and the branches may have been trained around the windows; or the vineyard itself may have lain below in the bright moon-light." But it is far more probable, as it seems to us, that the idea of this happy comparison was suggested by the crushed clusters that lay upon the table about which they still lingered.

e. "Until that day when I drink it new (*καινόν*) with you in my Father's kingdom," (Matt. xxvi, 29; Mark xiv, 25. Luke says merely, "Until the kingdom of God shall come," xxii, 18.) Those who oppose our position understand Christ in this passage to be contrasting the *old wine* which he was then drinking with the *new wine* which he was to drink with his disciples in the coming kingdom. But such an interpretation, implying, as it unquestionably does, the superiority of the *new wine*, is in direct contradiction to the construction which these same scholars insist upon putting on Luke v, 39, already considered. So that they may safely be left to answer themselves. Far more reasonable is the interpretation which takes *καινόν* as an adverbial accusative, and renders, not drink *new wine*, but drink it *anew*.† But much better than either is the construction which regards, as the others do not, the distinction between *καινός* and *νέος*. The latter term would signify simply wine new in time, as of a recent vintage; the

* "Life and Words of Christ," ii, 484. Dr. Macdonald makes a similar suggestion in "The Life and Writings of St. John," p. 353, note.

† So Theophylact, Kuinoel, Rosenmüller, Bloomfield, Abbott, *et al*

latter means wine new in quality or character.* In this sense the word is nearly equivalent to *ἕτερος*, different. This appears from Mark xvi, 17, where *καὶ αὖ γλώσσαι* "does not express the recent commencement of this miraculous speaking with tongues, but the unlikeness of these tongues to any that went before, therefore called also *ἕτεραι γλώσσαι*, (Acts ii, 4,) 'tongues different from any hitherto known.'"† This use of the word is illustrated in Xenophon, (Mem. I., 1, 3,) *ὁ δὲ οὐδὲν καινότερον εἰσέφερε τῶν ἄλλων*, "he introduced nothing of a different nature from the rest." The term is frequently employed with this signification in the New Testament, as in the passage immediately preceding the one under consideration. The "new covenant" of Matt. xxvi, 28, is a covenant of a widely different nature from the former. So the "new creature," *καινὴ κτίσις*, of 2 Cor. v, 17, and Gal. vi, 15, and the "new man," *καινὸς ἄνθρωπος*, of Eph. iv, 24, and Col. iii, 10, denote a creature and a character of another type altogether. The term is employed in this sense especially, as in the present instance, with reference to "the future renovation of all things"‡ predicted by Christ, (Rev. xxi, 5,) "Behold I make all things new, (*καὶνὰ*)." Thus we read of the "new song," *ᾠδὴ καινὴ*, (Rev. v, 9; xiv, 3;) the "new name," *ὄνομα καινόν*, (Rev. ii, 17; iii, 12;) "the new heaven and the new earth," *οὐρανὸν καινὸν καὶ γῆν καινὴν*, (2 Pet. iii, 13; Rev. xxi, 1;) and "the new Jerusalem," *ἡ καινὴ Ἱερουσαλήμ*, (Rev. iii, 12; xxi, 2)—all of them signifying something of an entirely different nature from any thing which has preceded.

We understand, therefore, by this "new wine" of the coming kingdom a wine which, like that kingdom itself, will be of a kind and character utterly unknown to earth, a spiritual wine as it is to be a spiritual kingdom. § It is, perhaps, not unreasonable to suppose that it will be identical with what is elsewhere called "the *water* of life," (Rev. xxi, 6; xxii, 1, 17.) The allusion of Christ, in this instance, was undoubtedly suggested, not by the presence of an old and fermented liquor at the feast, but by the contents of the cup from which he had

* So Bengel, Meyer, Clarke, Mansel, Nast, *et al.*

† Trench, "Synonyms of the New Testament," Part II, § 10, *q. v*

‡ Vide Robinson, "Lexicon of the New Testament," *s. v.*

§ Ellicott, "Comm. on Matthew," *in loc.*

just drank, and in which was the freshly expressed juice of the cluster, so beautifully typical of "the newness of life," *καινότης ζωῆς*, (Rom. vi, 4,) which men have in him.

iii. *The practice of those by whom this rite was perpetuated* is corroborative of our position that the wine used at its institution was unfermented. But issue is straightway joined with this statement, and the conduct of the Corinthians, as described in 1 Cor. xi, 20, 21, is cited in refutation. This passage, indeed, is the main reliance of those who insist that the wine of the Last Supper was alcoholic. Dr. Moore returns to it again and again, in the course of his two articles, to prove "that the sacramental cup containing 'the fruit of the vine' could certainly intoxicate those who were guilty of the sin of drinking it immoderately."* Dr. Poor also asks, "Is not this a valid argument in proof of the fact that the wine used at the Lord's Supper, in the primitive Church, was such as could intoxicate?"† By no means, we answer. The record in question does not refer to the Lord's Supper at all, but to the *agapæ*, or love-feasts, which were often associated with it.‡ But "this is *not* to eat the Lord's Supper," (1 Cor. xi, 20,) the apostle distinctly declares. "Paul rebuked the Corinthians for getting drunk when they did *not* eat the Lord's Supper," Prof. Beecher remarks;§ and then, with justifiable sarcasm, inquires, "Does it not follow, by irresistible inference, that when they *did* eat it, they used a wine capable of making them drunk?" And he is correct in saying, "This is not a caricature of the argument from this passage. It is the argument itself, and the whole of it." But, supposing this reference was to the Lord's Supper, we have already shown|| that the natural and necessary rendering of its language is, "One is hungry and another is surfeited." And even if we were compelled to concede such a reference, and to translate, as in the A. V., "drunken," it would then merely indicate that at that early date *this* Church had departed from the original custom of the feast, had surreptitiously introduced intoxicating liquor, and

* "Presb. Review," Jan., 1882, p. 95.

† Lange, "Comm.," *in loc.*

‡ In the last issue of the Quarterly (p. 477, l. 4) we were inadvertently betrayed into the use of an expression which may appear inconsistent with this statement and with the real facts in the case.

§ "Presbyterian Review," April, 1882, p. 322.

|| "Methodist Quarterly Review," July, 1882, p. 477.

had turned the holy sacrament into a drunken revel. It is certain that their sin, whatever it was, whether selfish surfeiting or riotous drinking, and wherever committed, whether at the agapæ or the Eucharist, drew down upon them the unsparing condemnation of the apostle. It still further appears that some of the Corinthian church members had even dared attend the festivals of the heathen gods, (1 Cor. x, 19, f.,) and drink of the intoxicating wines which flowed so freely on those occasions. That drink St. Paul denounced as "the cup of devils," (1 Cor. x, 21,) and put it in startling contrast with "the cup of the Lord," (1 Cor. x, 21,) which he had just called "the cup of blessing," (v, 16,) and which, with all the force of the comparison, is shown to be a totally different thing, an innocent and unintoxicating drink.

In pursuing an inquiry as to the practice of the early Church in this matter, it is necessary to bear in mind and give due weight to one fact, namely: Deviations from the primitive simplicity and purity of Christianity and its institutions began almost immediately, and perpetuated themselves inveterately. Abuses and corruptions crept into the Church, gradually at first, but rapidly afterward, always obscuring, and often wholly obliterating the original intentions of its Founder. In no instance was this tendency to perversion earlier or more extensively manifested than in that of the Lord's Supper.* Before the close of the third century we find this ordinance corrupted from a spiritual service into a sacerdotal act; the plain table converted into a priestly altar; the simple elements changed into sacrificial offerings and made the objects of adoration; and the eucharistic feast transformed into an expiatory rite.† Another century had not passed before the keynote of the doctrine of transubstantiation had been struck by Ambrose and Chrysostom,‡ a doctrine which was dogmatically decreed by the fourth Lateran Council in the thirteenth century. Two centuries later the practice of withholding the cup from the laity, which for three hundred years had been extending, was authoritatively established by the Council of Constance, (A. D. 1415.) Now it would not be strange if, amid all these mani-

* *Vide* Stanley's "Christian Institutions," Harper's ed., chap. iii, *passim*.

† *Vide* Presseh  , "Christian Life in the Early Church," book II, *passim*.

‡ Pope, "Compendium of Theology," iii, 329.

fold and monstrous corruptions of the primitive Supper, we should find that the simple juice of the grape, consecrated by Christ to this service, had been displaced by an altogether different and utterly inappropriate material. We know that the other element, the bread of common life such as Christ used, has been, by the greater part of Christendom and for ages, without rebuke or dissent, degraded into the smallest particle of paste, known as "the wafer."* The Roman Church, by whom all these abuses have been introduced and perpetuated, place the intoxicating cup upon their ecclesiastically restricted altar. And Protestantism, it must with shame be confessed, has not as yet very generally freed itself from this "relic of Popery." But how was it in the early ages of the Church? Some traces of adherence to the original custom certainly remain. One of the most important is found in the apocryphal "Acts and Martyrdom of Matthew," which was current in the second and third centuries of the Christian era.† A passage in this work reads, (Sec. 25 :) ‡ Καὶ προσενέγκατε προσφορὰν ἄρτον ἅγιον καὶ ἀπὸ τῆς ἀμπέλου τρεῖς βότρυας ἀποθλίψαντες ἐν ποτηρίῳ συγκοινωνήσατέ μοι, ὡς ὁ κύριος Ἰησοῦς ὑπέδειξεν τῇ ἡμῶν προσφορᾷ τῇ τρίτῃ ἡμέρᾳ ἐγερθεὶς ἐκ νεκρῶν, "Bring ye also as an offering holy bread, and, having pressed three clusters from the vine into a cup, communicate with me, as the Lord Jesus showed us how to offer up when he rose from the dead on the third day." This is clear and positive testimony as to the use of the freshly expressed juice of the grape in the celebration of the Lord's Supper at that primitive period. The view which the early Church took of the bread and wine of the holy communion, as offerings of the first-fruits of the earth,§ and the canon of the African Church requiring the offerings from which the bread and wine for the great communion at Easter were prepared to be of unground wheat and unpressed grapes, (ἀπὸ σταφυλῶν καὶ σίτου,) || both point to the use of a fresh and unfermented wine. That the practice of pressing the grapes directly into the cup at the Supper was preserved,

* Stanley, "Christian Institutions," Harper's ed., p. 43.

† Vide Prolegomena to "The Apocryphal Acts and Epistles" in Clarke's "Ante-Nicene Christian Library."

‡ "Acta Apostolorum Apocrypha," edidit C. Tischendorf. Lipsiæ, 1851, p. 184.

§ Irenæus, (*Adv. Hæres.*, iv, 17, 18,) *offere primitias Deo ex suis creaturis.*

|| Bingham, "Antiquities of the Christian Church," xv, 2, 3.

is still further apparent from the action of the third Council of Braga, (A. D. 675,) which relates Cyprian's words, correcting several other abuses that were crept into the administration of this sacrament, among which it mentions *quosdam etiam expressum vinum in sacramento Dominici calicis offerre*, "Some even who presented no other wine at the sacrament of the Lord's cup but what they pressed out of the clusters of grapes."* Let it be noticed that this fresh juice is called *vinum*, wine; that the charge is brought by a Church which had itself completely corrupted the ordinance; and that the gravamen of the charge is not that the wine is unfermented, but that it is unmixed with water.† That objection, however, had been met three centuries before by Pope Julius I., (A. D. 337,) in a decree which read:‡ *Sed si necesse sit, botrus in calice comprimitur et aqua misceatur*, "But if necessary let the cluster be pressed into the cup and water mingled with it." This decree is quoted as authoritative by Durandus in the thirteenth century, who says:§ *Botrus ante uvæ in necessitate comprimi et inde confici potest; sed de ipso botro non compresso non potest communicari*, "In case of necessity the cluster may be pressed beforehand and the sacrament made therefrom; but with the unpressed cluster communion cannot be had." Thomas Aquinas, in the same century, also cited and confirmed this seventh decree of Julius, and added his testimony to the lawfulness and propriety of using unfermented wine at the sacrament:|| *Mustum autem jam habet speciem vini . . . ideo de musto potest confici hoc sacramentum*, "Must has the specific nature of wine, therefore this sacrament can be kept with must." In the "Manipulus Curatorum"¶ (1333) we are likewise informed that the sacrament may be celebrated in *mustum*. Similarly, Jacobus à Vitriaco, a cen-

* Bingham, "Antiquities of the Christian Church," xv, 2, 3.

† The practice of mingling the wine with water, noticed by Justyn Martyr, Cyprian, Clement of Alexandria, Basil, Gregory of Nyassa, Ambrose, Chrysostom, Augustine, Theodoret, and many other Greek and Roman writers, would have its origin, not necessarily in the weakening of alcoholic wine, but in the thinning of boiled wines and the thick juices of the crushed clusters.

‡ Gratian, Pars. III, "De Consecr." Dist. ii, c. vii.

§ "Ration. Div. Off." Lugd., 1505, L. iv, c. xli, n. 10.

|| Pars. III, Quest. lxxiv, Art. 5.

¶ Pars. I, tr. iv, c. iii, fol. xxii, 2. London, 1509.

tury before, had said :* "The sacrament may be made of *mustum*, though it be sweet, for it is wine." Dionysius Barsalibi testified to the same effect :† *In necessitate sumatur uvarum succus, aut ex uvis passis liquor expressus . . . cum isto Liturgia celebrari potest*, "In necessity let the juice of grapes be taken, or the liquor expressed from dried grapes ; . . . with this the sacrament may be celebrated." In the twelfth century Johannes Belethus called attention to the practice of observing the sacrament of the Lord's Supper in the freshly expressed juice of the grape on the Day of Transfiguration. He says :‡ : *Notemus quidem Christi sanguinem eadem hac die confici ex novo vino, si inveniri potest, aut aliquantulum ex matura uva in calicem expressa*, "Let us notice that on this same day the blood of Christ is set forth from new wine, if it can be found, or from ripe grapes expressed into the cup." Durandus mentions the sacramental use of such wine on the 6th of August, under like circumstances, as a custom *nota in quibusdam locis*, "well known in certain places."§ The evidence of ecclesiastical history on this subject, so far as the Latin Church is concerned, is well summed up by Scudamore, who says :|| "In the case of necessity, the expressed juice has always been held to be wine for the purpose of the sacrament."

Within the pale of the Oriental Churches, where Christianity was earliest established, and has, in many respects, been preserved in greatest purity, ¶ we find proofs of the long-established use of unfermented wine at the Lord's Supper. This is true of the Abyssinian Church, which is, in all probability, the lineal descendant of that founded by the first Ethiopian convert, (Acts viii, 27.) According to the traveler Bruce,** "The Abyssinians receive the holy sacrament in both kinds, in unleavened bread and in grapes bruised with the husk together as it grows." Bishop Gobat, of Jerusalem, bears similar tes-

* "Hist. Occid.," c. xxxviii, p. 423.

† Renaudot, "Lit. Orient.," Paris, 1716, Coll. i, p. 194.

‡ Migne, "Patrol. C. C.," v. 202.

§ "Ration. Div. Off.," Ludg., 1565, L. vii, c. xxii.

|| "Notitia Eucharistica," London, 1876, p. 771.

¶ "The Greek Churches are more tenacious of ancient usage than the Latin." Stanley, "Christian Institutions," Harper's ed., p. 43.

** "Travels in Abyssinia," Halifax, 1840, p. 245.

timony as to the practice of this Church.* It is, in fact, conceded on all sides, and has undoubtedly been the common custom of that body of Christians from the earliest times.† The same may be said of the Coptic Church, which Dean Stanley calls "the most primitive and conservative of all Christian Churches."‡ Tischendorf, in his narrative of a visit to the Coptic monasteries of Egypt in 1846, writes:§ "Instead of wine they used a thick juice of the grape, which I at first mistook for oil." The Christians of St. John who dwell along the Jordan valley, and claim to have received the Gospel from the Apostle John, according to the testimony of Baron Tavernier in the seventeenth century, used wine from dried grapes steeped in water, "in the consecration of the cup."|| Similarly Thevenot says of this people,¶ "As for the wine of their consecration, they make use of wine drawn from dried grapes steeped in water, which they express; and they use the same wine for moistening the flour whereof they make the host." The Christians of St. Thomas on the Malabar coast in the south of India, who are an offshoot from the ancient Christian Church of Persia, follow a like custom. Duarté Barbosa, in the beginning of the sixteenth century, writes that they celebrate the Lord's Supper in the juice expressed from raisins "softened one night in water."** Bishop Osorius also testifies concerning these Christians:†† *Vino ex passis uvis confecto in sacrificiis utuntur*, "They use wine prepared from dried grapes in their sacrifices." Brerewood,‡‡ Ross,§§ Nelson,||| and other authorities furnish additional evidence to the same effect. The Nestorians of Western Asia, who date back as a sect to the fifth century, likewise employ the expressed juice of dried grapes in their celebration of the Eucharist. Ainsworth,

* "Journal of a Sojourn in Abyssinia in 1834." London, 1834, pp. 223, 345.

† *Vide* Alvarez, "Itin. Æthiop.," in Renaudot, "Lit. Orient." coll. i, p. 193.

‡ "Christian Institutions," Harper's ed., p. 52.

§ "Travels in the East." Ed. by Shuckard. London, 1847, p. 50.

|| "Travels in Persia," London, 1677. L. iii, c. 8, p. 90.

¶ "Travels in the Levant." London, 1687, Pars. i, p. 164.

** Stanley in Hakluyt, "Description of East Africa and Malabar." London, 1866, p. 163.

†† "De Rebus," Olysipp, 1571, p. 143.

‡‡ "Division of Languages." London, 1614, p. 147.

§§ "Pansebeia." London, 1653, xiv, p. 508.

||| "Fasts and Festivals," c. iv, p. 48.

in the account of his travels among that people in 1840,* records that "raisin water supplied the place of wine," the bishop administering the sacrament. Such is some of the evidence which we have of the use of unfermented wine in the observance of the Lord's Supper in the Churches both of the East and of the West, from the earliest periods of Christian history down to the present time.

We conclude, therefore, from our inquiry into the primitive character, connections, and customs of this ordinance, that our Lord did not use a fermented wine at its institution, nor did he command such an article to be employed in its enjoined observance throughout the centuries which were to come. On the contrary, every thing points to the use and sanction of the simple, unfermented, nutritious juice of the grape.

It remains for us to consider

II. Christ's use of wine on the cross.—The slight variations in the record of this event as given by the four evangelists are only such as prove the independence of the authors and the originality of their accounts. They do not in any wise render uncertain the fact that two very different draughts were offered our Saviour amid his last sufferings.

i. A drugged drink was proffered him, and promptly rejected. Both Matthew and Mark agree as to this. The other evangelists make no reference to it. Matthew calls the potion (xxvii, 34) "vinegar mixed with gall," *ὄξος μετὰ χολῆς μεμιγμένον*.† Mark terms it (xv, 23) "wine mingled with myrrh," *ἑσμπρυνισμένον οἶνον*. The latter uses the generic word for wine; the former calls it by its specific name in this instance. Matthew copies his phraseology from the LXX, (Psa. lxix, 21.) The term *χολή*, gall, does not describe the animal secretion, but some bitter and narcotic herb, such as wormwood, poppy, myrrh, or even hemlock or mandragora.‡ It is used with this general sense in Deut. xxix, 18; Psa. lxix, 21; and Prov. v, 4. The mixture may have been one commonly administered to criminals at their execution to alleviate their sufferings. Some of the rabbis understood Prov. xxxi, 6, 7, as an injunction to

* "Travels in Asia Minor." London, 1842, ii, p. 210.

† The R. V., following Codices Aleph, B, and D, has wine (*οἶνον*) instead of vinegar (*ὄξος*). With this reading the Vulgate agrees, having *vinum*.

‡ Ellieott, "Comm.," *in loc.*

such works of mercy.* There are said to be traces of the existence of a society at Jerusalem which made this its especial duty.† Possibly in the present instance the draught was proffered the Saviour by the women alluded to in Luke xxiii, 27. But, however compounded, or by whomsoever presented, "when he had tasted thereof he would not drink." (Matt. xxvii, 34; Mark xv, 23.) The fact that he did not reject this potion until he had tasted it, indicated his willingness to receive any simple liquid to allay his thirst. He refused to drink this, because it was stupefying, and would have dimmed his consciousness and diminished the fullness of his sufferings. He deliberately chose to finish his mission in the full possession of his powers. Whatever may have been the nature of the *οἶνος* with which the *χολή* was mixed, the draught was rejected, not on account of the former, but of the latter ingredient. The act, therefore, does not bear directly upon the question under consideration. If it has any lesson for us, it is that we are not to seek a cowardly escape from the pains and trials of life in the stupefying drug or in the intoxicating cup. But afterward

ii. A drink of simple *ὄξος* was offered Christ and was accepted by him. Whether this was done twice, once in mockery, (Luke xxiii, 36,) and then later, in kindness, (Matt. xxvii, 48; Mark xv, 36; John xix, 29,)‡ or whether the four evangelists all narrate the same incident, is not important to our inquiry. Only John (xix, 30,) tells us directly that Jesus received the potion; but the language of the others, unless it be Luke's, is consistent with such an interpretation. If it should appear on investigation that this drink was a fermented and intoxicating article, as Dr. Moore would have us understand that it was,§ in order that he may thus convict Christ

* So Lightfoot and Schoettgen, ("Hor. Heb.," Leips., 1733, p. 236.) An attempt is made to explain the above passage as a command of this sort by some scholars of to-day. But Christ's refusal of this potion is sufficient proof "that the spirit that was in him" could never have sanctioned such a practice. That spirit points to prayer and not to drink as a refuge from the ills of life. (James v, 13.) Prov. xxxi, 6, 7, is, doubtless, to be understood as a satirical and ironical command, similar to Amos iv, 5, "Offer a sacrifice of thanksgiving *with leaven*."

† Ellicott, "Comm.," *in loc.*, who refers to Deutsch's "Essays," p. 38.

‡ So Lightfoot, Alford, Ellicott, Whedon, etc.

§ "Presbyterian Review," January, 1882, p. 86.

of actually using fermented liquor during passover week, (!) it would argue nothing as to his total abstinence principles, or as to our duty in this direction. It was taken under circumstances so utterly exceptional, the only possible analogy to which in our own case would be the medicinal use of stimulants, which we are not discussing, and that, too, administered when the work of life was done, and nothing remained but to soothe the dying agonies, that no inference could be drawn from it touching the subject in question.

But even this was not the case. The drink Christ received in his expiring moments was not alcoholic or intoxicating. Each of the four evangelists call it *ὄξος*, and in each case it is rendered (A. V. and R. V.) "vinegar." The term describes a drink which corresponded to the *chometz* of the Hebrews and the *acetum* of the Romans. It was a wine which had completed the acetous stage of fermentation, and was sour to a proverb, (Prov. x, 26.) The degree of its acidity may be inferred from Prov. xxv, 20, where its effect upon niter (carbonate of soda) is observed. By itself it formed a nauseous draught, (Psa. lxxix, 21.) It was serviceable for the purpose of sopping bread as used by laborers, (Ruth ii, 14.) To this day the harvesters in Italy and the Peninsula use a similar article called *sera* and *pesca*.* In hot climates it formed, when diluted, a very refreshing draught,† like the butter-milk which is so favorite a beverage in our own South. By the Romans this wine was usually mixed with water, and was then termed *posca*.‡ It was not intoxicating.§ It was the regular beverage of the Roman soldiery when on duty. || A jar of this drink, which the soldiers had brought to sustain them in their long day's service, stood near the cross. When the suffering Saviour cried "I thirst" some one of their number, touched by rude pity, took the sponge, which had probably served instead of a cork to the jar, and lifted it to his parched lips. When he had received it, "he said, It is finished, and he bowed his head and gave up the ghost." (John xix, 30.) In

* Kitto, "Biblical Cyclopedia," art. "Wine."

† Pliny, "N. H.," xxiii, 26, cf. ii, 49.

‡ *Ibid.*, xix, 29.

§ Vide Plautus, ("Mil. Glor.," iii, 2, 23:)

Alii ebrii sunt, alii poscam potitant,

"Some are drunk, while others are drinking vinegar-water."

|| Vegetius, *De Re Mil.*, iv, 7; Spartianus, *Hadr.* 10.

this transaction, well nigh too awful for our most reverent contemplation, we find no warrant for the imputation that Jesus ever tasted of the intoxicating cup.

We have now completed our detailed examination of all the specifications of the charge which men, for nearly two thousand years, have brought against Christ, of using and sanctioning the use of fermented liquors as a beverage, and have found absolutely nothing to sustain them. On the other hand, all the evidence in the case, when carefully investigated and candidly interpreted, points to and sustains the entirely different conclusion, that Jesus was a total abstainer from all that could intoxicate, and gave no sanction to the use of alcoholic drinks by others under any circumstances.

ART. IV.—CHARLES JAMES FOX.

DURING the long conflict between England and America, which ended in the recognition of our National Independence, our cause had no champion in the British Parliament who so thoroughly comprehended the principles involved as CHARLES JAMES FOX. Chatham, in the House of Peers, and Burke, in the House of Commons, protested eloquently against the war, but neither of them expounded the American view of the question with such crystalline clearness, nor expressed such undoubting confidence in the courage of the colonists, nor predicted the outcome of the conflict with such positiveness of conviction as Fox. The British public, grateful for his persistent endeavors to maintain and enlarge their political privileges, called Fox the "Friend of the People." And one cannot read his eloquent protests against shedding colonial blood, and his bold demands for the recognition of American Independence, without feeling that he had equal if not stronger claims to be held in grateful remembrance by Americans as having been, during the deadly struggle of their fathers for national existence, most emphatically the friend of America.

It was Fox's good fortune to be aristocratically born. Every advantage that flows from high social and political connec-

tions, and from almost unlimited wealth, was his inheritance. It was his misfortune to be the son of a thoroughly corrupt man, who, in the spirit of Lord Chesterfield, was so unnaturally wicked as to take pains to introduce this favorite son, at an early age, to the dissipation of the German Spa and to the beastly pleasures of gay life in Paris.

This detestable and universally detested father was Henry Fox, the first Lord Holland, and one of the youngest sons of Stephen Fox, the founder of the Holland family. Stephen Fox was born in obscurity. But owing to his uncommon force of character, to the friendship of a nobleman who conceived a strong liking for him, and to a series of singularly fortunate events, he rose from the humble position of choir-boy in Salisbury Cathedral to the rank of staff officer in the army of the unfortunate King Charles I. After the final defeat of the cavaliers, Stephen Fox followed young Prince Charles to France, where he rendered the uncrowned wanderer very essential and valuable services. For these he was liberally rewarded by his royal master after the Restoration. He soon rolled in wealth, which, Evelyn says, "was honestly got, and unenvied." His administrative abilities must have been superior, and his principles, though not positively corrupt, somewhat facile; since, as Mr. Trevelyan observes, in his recent life of Fox, "he was a favorite with twelve successive Parliaments and with four monarchies."

Henry Fox, one of his younger sons, inherited much of his ability, but neither his honesty nor his patriotism. He was covetous, even to rapacity, ambitious of place and preferment, utterly lacking in self-respect, unfaithful to his political friends, and ready to sacrifice the advantage of the State to his own interests. His peerage, with the title of Lord Holland, was the price paid him by Lord Bute for securing, through bribery and intimidation, a majority of the House of Commons in favor of the "Peace of Paris." For this vile service he had been promised an earldom, but was compelled to be content with a barony. When reproaching Lord Bute for this breach of faith, the latter said it was only "a pious fraud." Fox quickly and wittily retorted, "I perceive the fraud, my lord, but not the piety."

Such, in his political life, was the father of Charles J. Fox.

In his domestic circle, however, he was another, and, in some respects, a far better, man. "There was no limit," says Trevelyan, "to the attachment he inspired and the happiness he spread around him. . . . His home presented a beautiful picture of undoubting and undoubted affection." But even in that affection he betrayed the absence of that "just distinction between right and wrong" which had proved the bane of his political career. "The notion of making any body of whom he was fond uncomfortable, for the sake of so very doubtful an end as the attainment of self-control, was altogether foreign to his creed and his disposition." Hence, though he was, as he confesses, "immoderately fond" of his son Charles, (who was born January 24, 1749,) yet because of his childish precocity, abounding good humor and piquant pertness, he made no attempt to correct the engaging little fellow's faults. "Never mind," said he to his wife, when she spoke somewhat anxiously one day about the boy's passionate temper, "he is a very sensible little fellow and will learn to cure himself."

This reply was characteristic of his general method of dealing with Charles. "Let nothing be done to break his spirit; the world will do that business fast enough," said this foolishly fond father. Acting on this theory, he became such a slave to the young child's whims, that when the willful fellow declared one day that he would destroy a watch which had fallen into his hands, Lord Holland replied, "Well, if you must, I suppose you must."

When Charles was seven years old his too-indulgent father permitted him to decide whether he would stay at home or go to school. If he chose going to school, would he go to an aristocratic academy at Wandsworth, or to the more public school at Eton? The boy chose the former, attended it eighteen months, and then resolved to go to Eton. There his brilliant abilities, his "sagacity," his "fascinating and masterful character," won the admiration of his teachers and the good-will of his fellow-pupils. Trevelyan says of him, when fourteen years old: "Never was there a more gracious child, more rich in promise, more prone to good."

At that critical moment in a child's life Lord Holland took his promising boy to Germany and France. There, with unnatural disregard for the claims of morality and decency, he

taught him his first lessons in those expensive vices which afterward stained his private life, subjected him to many pecuniary embarrassments, and circumscribed his usefulness to society. But despite his father's vile pandering to his lower nature, the lad's intellectual aspirations were stronger than his love for the pleasures of Paris. Hence, after four months, he wished to return to Eton. There, though much given to sociality and questionable amusements, he was a diligent student, gained distinction for school-boy eloquence, and displayed the germs of those great qualities of mind which subsequently led Burke to call him "the greatest debater the world ever saw."

In 1764 Fox left for Oxford. Here he found the gentlemen commoners, with whom he associated, indifferent to college studies, but enthusiastic in their pursuit of the pleasures of "high life." Fox joined heartily in their card parties and other amusements; yet not so fully as to prevent him from being a hard reader, an earnest student of mathematics and of the classics. These studies were magnets to his active intellect, and pursuing them, as he did, for their own sake, he won the distinction of being almost the only really diligent student in his class. Writing of his college studies after the close of the first year, Trevelyan says: "Three more years of such a life would have fortified his character and molded his tastes; would have preserved him from untold evil, and quadrupled his influence as a statesman. But every thing the poor fellow tried to do for himself was undone by the fatal caprice of his father."

That caprice led Lord Holland to interrupt his son's studies by taking him to Paris in 1765; to remove him from college in the spring of 1766; to keep him traveling on the continent until he procured him a seat in the House of Commons in 1768. While on his travels in Italy and France, Fox led a double life. Having unlimited supplies of money, being associated with Lord Carlisle, Lord Fitzwilliam, and Mr. Uvedale Price, three wealthy young men of his own age, whose names, like his own, caused the doors of courts and palaces to be opened for their entertainment, it was not surprising that young Fox with his friends plunged deeply into the follies and sins of fashionable circles. Lord John Russell says of his life at this period, that it was "thoughtless, idle, and licentious;

his letters treat of private theatricals, of low amours, and of the distinctions and promotions of his friends."

But if his life had its sensuous it had also its intellectual side. If the seeds of sensuality sown during his boyhood by his father's guilty hand produced a rank crop of vices, his nobler intellect occasionally asserted its power over his passions, put a measure of restraint on his devotion to low pursuits, and stimulated him to acquire the Italian language, and to study with enthusiasm the treasures of Italian literature. It rarely happens that a young man can be both profligate and studious. When sensuous passions rule they are imperious, and are apt to extend their empire until it includes both body and mind. But there was something so regal in the mind of Fox that it was able to protect itself against the absolute domination of the sensuous side of his nature. In spite of the latter it would seek food suited to his demands. And it did this with a degree of energy which enabled Fox to make himself master of whatever subject he chose to study. He had the power, in a very exceptional measure, of throwing the entire force of his mind into whatever he undertook, whether it was to play a game of chess, to return a tennis ball, or to feast on the beauties of Dante or Ariosto. In all things it was his motto "to labor at excellence." Hence his attainments were acquired, not by a genius that absorbed knowledge without effort, but by genius which on occasions followed the wise man's precept, "Whatsoever thy hand findeth to do, do it with thy might." He confessed this when, to an admiring friend who asked him the secret of his skill at tennis, he replied, "I am a very painstaking man."

In the spring of 1768, when Fox was only nineteen years old, Lord Holland purchased a seat in Parliament for his favorite boy, and called him away from the dissipations of Paris to the equally corrupt associations of high life in London. Those pessimists who fancy our own age and country to be wallowing in the lowest deeps of social and political corruption, should review their studies of English society as it was when Charles Fox appeared in the House of Commons as the representative of the pocket borough of Midhurst. Our own times are, no doubt, sufficiently wicked to awaken the anxieties of the moralist and patriot. But they are pure when com-

pared with those of Fox. His was an age disfigured in its aristocracy by every vice but hypocrisy; for it made no attempt to conceal but rather gloried in its vices. Gaming, racing, betting, place-hunting, venality, servility, extravagance, licentiousness, drunkenness, bribery, and dishonesty were almost universal in the fashionable circles to which young Fox, in virtue of his father's immense wealth and high connections, had free access. What could be expected after his continental experiences, but that he should seize on these pleasures of the town with avidity? That he did so we have too abundant testimony. Lord John Russell, writing of the beginning of his political career, says: "It is to be lamented that during this period of his life Mr. Fox entered deeply, almost madly, into the pursuit of gaming." Lord Egremont afterward suspected that he was the dupe of foul play. Be that as it might, he borrowed to such an extent that the purchase of the annuities he had granted cost his foud and indulgent father no less a sum than £140,000.

The same authority affirms that, as late as 1783, George III. looked upon him as a dissolute and unprincipled man "in whom he could place no confidence;" and that after his release "from the forced industry of office he fell back into licentious habits and idle dissipation." Horace Walpole also said: "Fox was dissolute, dissipated, idle beyond measure."

That these moral stains spotted the character of so distinguished a friend of constitutional freedom is, as Lord Russell observes, "to be lamented." It is also matter of regret that during the first five years of his public life Fox gave the influence of his great abilities, not to the friends of parliamentary liberty, but to the supporters of the Crown in its persistent efforts to govern by royal prerogative through a servile ministry and a venal majority in the House of Commons. The demoralizing effect of this policy sometimes made itself apparent even to its narrow-minded though well-meaning author, George III. Hence, when speaking to an ex-governor of Gibraltar of the fact that he, as governor, had corresponded with no less than five Secretaries of State, the king observed: "This trade of politics is a rascally business. It is a trade for a scoundrel and not for a gentleman."

That royal brain must have been strangely dull not to perceive that it was not the nature of things, but his policy, which made the politics of his kingdom a "rascally business." But young Fox, coming into the House of Commons "as into the hunting field, glowing with anticipations of enjoyment;" without any fixed political principles; with his patriotism as yet unawakened; with no serious views of the importance of his position; with no active sense of responsibility either to God or man for his political action; with little to guide him besides the theories of public life derived from his place-hunting father and his own self-seeking associates, very naturally fell into the ranks of the majority which supported the pretensions of the throne. "He was willing," says Trevelyan, "to serve the government as a partisan." Hence we find him entering warmly into the celebrated and protracted contest between the king and the Tories on the one side, and the notorious John Wilkes, supported by Burke and the Whigs, on the other. Wilkes was beyond question a very corrupt man; but when the king sought to crush him by extra-judicial proceedings because he had taught that "ministers are responsible for the contents of the royal speech," public opinion condemned his majesty and defended Wilkes. Popular sympathy with this persecuted demagogue rose to fever heat. He was triumphantly elected to Parliament by the freeholders of Middlesex. The king's servile majority in the House of Commons, in defiance of law, expelled him. His expulsion made him the representative of a principle which is the corner-stone of English liberty—the right of the people to elect whom they will to represent them in the House of Commons. For his heroic defense of this principle through several years of bitter and cruel persecution, Wilkes became the idol of the people. Supported by popular enthusiasm without, and by great Chatham, Burke, and the Whigs inside both Houses of Parliament, he finally triumphed over his royal persecutor. And, to cite Mr. Gladstone, "whether we choose it or not, Wilkes must be enrolled among the great champions of English freedom."

Remembering that Fox became one of the most prominent advocates of political liberty known to English history, one is at a loss to fully explain why he sided with the king and won his earliest reputation for oratory by his speeches against

Wilkes. Had he been silent, his frivolous and dissipated life might be accepted as its cause, since a sensual life usually causes indifference to great principles and lofty sentiments. But Fox made speeches which implied attention and reflection on the questions which were convulsing the nation. How then could his mind, which in subsequent years responded, as by intuition, to every noble sentiment and liberal political theory, see rectitude in the policy of the king, or help seeing unqualified wrong in the expulsion of Wilkes by the House of Commons? Was he playing the hypocrite? One is unwilling to accept so disreputable a solution. Is it not more probable that he was as yet governed by his purpose to be a placeman and a partisan of the Crown; that this purpose, dominating both his intellect and moral sentiments, kept him from viewing this or any other great question on its own merits, and led him to look no further than to find the best arguments within reach of his mind with which to defend the policy of the Crown? Viewed in any light, his early parliamentary career was utterly out of harmony with his later life; nor, as Lord John Russell observes, "did it give any promise of that strenuous contest for freedom to which he afterward devoted his eloquence and his life."

It did, however, contain the promise of that wonderful power in debate which made his name famous. One wonders at that calm courage and self-reliance which enabled him, while yet a young man of twenty, new to the House and its usages, to take the floor and make a speech on so uninspiring a theme as a point of order. This maiden speech, if without other effect, taught him not to be alarmed at the sound of his own voice; and his air and manner so charmed an artist who was present, that, the use of paper in the House being forbidden in those days, he "tore off part of his shirt, and furtively sketched a likeness of the young declaimer, on which in after days those who were fondest of him set not a little store."

A few weeks later, on April 14, 1769, Fox plunged into the great debate in the Wilkes case, with Burke for an opponent. "He won the attention of all and the admiration of most by a fluency and fire which promised better things." In a still more stirring debate, in a crowded House, after speeches by the learned Wedderburn and the eloquent Burke, he made a

speech against the right of the electors of Middlesex to elect Wilkes which astonished both friends and foes. Of this speech Horace Walpole wrote: "Charles Fox answered Burke with great quickness and parts." Sir Richard Heron said, "Fox made a great figure. . . . He spoke with great spirit in very parliamentary language, and entered very deeply into the question on constitutional principles." Lord Holland, his father, said: "I hear his speech spoken of by every body as a most extraordinary thing." The succeeding January he won the applause of the House by his reply to an impressive speech of Wedderburn's, in which that acute lawyer affirmed that there was no precedent for the action proposed by the majority. Fox immediately produced a case in point, and "the House roared with applause." A month later the Prime Minister, Lord North, recognized the value of his services to his party by appointing him one of the junior Lords of the Admiralty.

It could not be reasonably expected that Fox, who had never known constraint, who was abundantly supplied with money from the vast resources of his father, whose independent, ambitious soul refused to be bound with a chain, would long submit to be led by the arbitrary will of a narrow-minded king. Nor did he; for, after retaining his place only two years, he resigned it that he might be at liberty to oppose the Royal Marriage Act, which was intended to restrain members of the royal family from marrying subjects, by requiring the royal consent in order to their legitimacy. Fox's high sense of honor forbade him, while in office, to oppose a measure which the king favored and the premier was obliged to support. His opposition did not prevent the passage of the Act; but it led to its modification, so far as to permit such marriages without the king's consent after the parties had reached the age of six and twenty, unless both Houses of Parliament disapproved.

Fox also brought in a bill to correct an old marriage bill, to which Lord North professed to be, if not favorable, at least indifferent. Fox sustained his motion with amazing "spirit and memory," wrote Lord Oxford, against the rhetoric of Burke and the arguments of Lord North, who, in violation of his promise to be silent, finally entered the lists against him, but was beaten by a close vote when the House divided.

In acting thus independently of his party leader, Fox not only disclaimed a purpose to enter the ranks of the Opposition, but avowed his firm faith in the principles of Lord North. Hence, a few months later, he was in office again as one of the Commissioners of the Treasury. But the charm of office, ambitious as he was to be in it, was not strong enough to subdue his daring spirit, which was formed, not to follow, but to lead. Having persuaded North to support his motion to commit Woodfall, the printer of Horne Tooke's sharp criticisms on the Speaker of the House of Commons, to Newgate, he led that vacillating politician into the disgrace of a bad defeat. The king, on learning the ill fortune of his servile minister, was "greatly incensed at the presumption of Charles Fox," who, he said, had "thoroughly cast off every principle of common honor and honesty; he must become as contemptible as he is odious." This outburst of royal wrath was speedily followed by a laconic note from Lord North to Fox, saying: "His majesty has thought proper to order a new Commission of the Treasury to be made out, in which I do not see your name!"

This politely worded insult deeply wounded the self-respect of the young orator. It opened his eyes to see that to be a placeman under the reigning sovereign, he must needs become a political slave. No member of the House of Commons had rendered more effectual service in support of the measures designed to suppress freedom of speech, to fetter the press, to restrict the liberties of the people, and to encourage corruption at the "hustings." So recklessly and insultingly had he spoken in favor of the arbitrary claims of the Crown and against the rights of the people, that, says Trevelyan, "for his age he was the most unpopular man, not only in England, but in English history." He had a severe demonstration of his unpopularity while the proceedings against Woodfall and Horne Tooke were pending. Goaded to the point of riot by the measures of the House, a vast crowd of the citizens of London surged round the approaches to St. Stephens. Presently the carriage of Fox, bearing the arms of the Holland family on its panels, made its appearance. No sooner was he recognized than his horses were stopped, his carriage wrecked, and his gay attired person pelted with oranges, stones, and mud, and finally rolled in the gutter. Yet, although by his brilliant and effective cham-

pionship of the policy of the Crown, he made himself the object of the popular contempt expressed by these violent proceedings, the king, who had never trusted him, had turned him out of office because in a few instances he had acted independently of the royal will. If Fox had ever flattered himself that he could bring the generous feelings and noble sentiments which, in spite of his vices, were at work in his bosom, into harmony with the life of a placeman under such a monarch, his rude dismissal from office effectually dispelled that illusion.

Mr. Trevelyan, remarking on this critical period in his life, says, "If at an age when his character was still malleable, his premature ambition had been tempted by the offer of the highest place in the State he might have gone down to the execration of posterity as the Wentworth of the eighteenth century." He might certainly, because ambition is a passion whose corrupting influence is often potent even in noble natures. But Fox had this in his favor—he was neither sordid nor avaricious, and therefore not attracted to a placeman's career by its pecuniary profits. Neither was he supremely selfish. On the contrary, he was generous and disinterested when appeals were addressed to the noble side of his nature. It was his instinctive perception of these latter qualities that made the king distrust Fox from the start. The Tory leaders shared the mistrust of their royal master. On the other hand, Burke, Rockingham, and other Whig statesmen, saw in these qualities ground for a belief that their vehement opponent would, sooner or later, feel the inspiration of great principles, and become a leader in their contest for the maintenance of the theory of parliamentary government established by the Revolution of 1688. Their expectation was justified. Fox did, after five years of partisan efforts, embrace patriotic principles with a grasp so firm, with a persistence so enduring, and an earnestness so absorbing, that one loves to think the highest office in the gift of the Crown, though it might have delayed, would not have prevented his becoming "the man of the people."

Among the principal causes which were working to produce the great change in his political character which became apparent after his expulsion from office, was the friendship of Burke, who was strongly drawn to him while he was yet a

champion of the king's policy. Their friendly conversations made Fox acquainted with Burke's liberal principles, for the reception of which his mind was prepared by his occasional studies. Taine, in his "History of English Literature," says that Fox "learned every thing without study." That eloquent writer was mistaken. Fox, in spite of idle habits and vicious amusements, was at times an ardent student of English history, of constitutional law, and of the Greek, Italian, and English poets. These studies he pursued, chiefly in parliamentary vacations, at King's Gate, his father's beautiful estate in a secluded part of the county of Kent. They, with Burke's conversations, were the fountains whence flowed those great principles and noble sentiments which, after quickening his slumbering patriotism into life, sustained his chivalric courage through long, dreary years of parliamentary defeat, and gave his oratory a power more dreaded by the enemies of political freedom than the more polished eloquence of Burke or the impassioned flights of Sheridan.

Lord North's insulting note marks the terminal point of Fox's advocacy of theories adverse to popular liberty. Disgusted with his treatment, he ceased at once to be a place-hunter, and began to look around for nobler aims. Nor had he long to wait or far to look. A question of immeasurable importance to the interests of mankind invited his attention. The people of America were preparing to throw down the gauntlet of defiance to the claim of right on the part of the English government to tax them without their consent. They had repudiated the Stamp Act; thrown the contents of the tea-ships into Boston harbor; assembled a Congress; and were preparing to accept the dread wager of battle, if the mother country persisted in pressing her unjust claims. Then Fox, emancipated by the act of the king from all obligation to view the question from the standpoint of a partisan, and impressed by the sublime spectacle of a few feeble colonies deliberately preparing to defend their liberties, on the field of battle, against the might of England's army and navy, grasped the great principles involved in the coming conflict with a giant's strength. In a telling speech, he warned the Crown of the consequences of its false policy; saying to its representatives, "If you persist, I am clearly of the opinion you will force

them"—the Americans—"into open rebellion." In another speech, he bravely declared that the line of conduct pursued by the government toward America consisted of "violence and weakness." And when, at the opening of a new session of Parliament in the winter of 1775, Lord North moved a resolution urging the king to employ force to maintain his policy in America, Fox offered a substitute, praying his majesty to speedily change his policy. Rising to the height of the great occasion, he supported his motion by a masterly speech, protesting against proceeding to war. So broad and elevated was this speech, that Gibbon, the historian, who was present, said that it took in the "vast compass of the question, and discovered powers for regular debate which neither his friends hoped nor his enemies had dreaded."

Chatham opposed the king's policy of using force against the Americans. So, also, did Lord Rockingham, the leader of the Whig party; and Burke, whose magnificent oratory was the wonder of the House. But neither of those great statesmen looked as deeply into the principles of our Revolution as Fox. Chatham, while affirming that England had no right to tax America, maintained that she had unlimited power to fetter its trade. Rockingham and Burke did not deny the right of England to tax, but opposed the policy of enforcing it. Fox went to the root of the question, denying the right, condemning the policy, and predicting the independence of the colonies as the certain issue of the war. His advocacy of these views gave a far higher character to his speeches than could be claimed for those he made while he was a free lance and a partisan. Then they had excited wonder and admiration, but did not command confidence and respect; now their depth, breadth, and real earnestness, proclaimed him to be a man inspired by clear, strong political convictions. His bold abandonment of the party in power illustrated his disinterestedness. As a result, although he still retained the vices of his youth, he gradually won the respect and confidence of those illustrious men who were contending for parliamentary independence and for justice to America. He chose to stand bravely fighting for the right, without allying himself to any party, for two or three years; but in 1778, under the leadership of Lord Rockingham in the Upper House, he joined the

Whigs, and became their recognized leader in the House of Commons.

The Tory majority in the house was so large, and so strongly supported by the Crown, the aristocracy, and the wealthy classes generally, that Fox was the leader of what appeared to be "a forlorn hope." But he had faith in his principles, in the Americans, and in himself. His courage was inexhaustible. Though his little band was constantly defeated, he never quailed; never yielded to discouragement, though at times many, not excepting Lord Rockingham, were disposed to let the majority carry out its policy unopposed. But Fox, with marvelous elasticity of spirit, constantly renewed the fight after every failure to carry the House. His eloquence gathered fresh fuel from defeat. He censured the measures of the ministry in scorching philippics; he warned the king with boldness almost amounting to audacity; he demanded the discontinuance of the war; and, after Cornwallis surrendered, he insisted on recognizing unconditionally the independence of the triumphant colonies, without waiting for the re-establishment of peace with France.

When Cornwallis fell, in 1782, Lord North resigned his premiership; Lord Rockingham succeeded him. The king, conquered by circumstances, consented to the formation of a ministry in which Fox should hold the portfolio of Secretary of State for Foreign Affairs. Horace Walpole, by no means a friendly witness, says of his administration of this high office, "Fox shone as greatly in place as in opposition. He was now as indefatigable as he formerly was idle. . . . The foreign ministers admired him. He pleased, yet inspired respect." He set himself most zealously and judiciously to secure peace both with France and America. He had scarcely gathered the delicate threads of the needful diplomacy into his hands, when the death of Lord Rockingham, and the secret intrigues of a minority of the cabinet, who were at heart opposed to him, led Fox to resign his office.

This step was regarded as a political blunder by many of his friends. It also injured his prestige with the people, because its motives could not be given to the public without putting in peril the pending question of peace with France and America. It was attributed by some to his jealousy of Shel-

burne, Secretary for Home Affairs; but the facts in the case seem to show that Shelburne had dishonorably meddled, through a secret agent, with the diplomacy of Fox at Paris. Disgusted with this interference, he could not harmonize his continuance in office with his self-respect so long as Shelburne remained in the cabinet. His act was, no doubt, unfortunate in its results. It wrought injury to his party, to the country, and to himself. Nevertheless, if he was correct, as he probably was, in his view of Shelburne's conduct, it is difficult to see how he could have consistently acted otherwise. His resignation, and the death of Rockingham, led to the formation of a new ministry under Lord Shelburne. It also broke the unity of both the Whigs and Tories in the House of Commons; which, instead of the usual Ministerial and Opposition partisans, now divided into three parties, neither of which could command a majority.

In the spring of 1783, the House, led by Fox, censured the preliminaries of peace just accepted at Paris, and approved by the Shelburne ministry, which at once resigned. Then the friends of Lord North proposed a coalition ministry to Fox and his fellow Whigs. After much hesitation, Fox accepted the proposal, and became Secretary of State a second time, in a cabinet of which the Duke of Portland was Premier, and Lord North Secretary for Home Affairs.

This proved to be a second and serious political blunder on the part of Fox. Not that either he or North made any real sacrifice of principle, or that Fox, though broken in fortune by dissipation, sought the profits of a placeman; but because his coalition with a man against whom he had thundered so many philippics, and whose administration was burdened with the disgrace of military and parliamentary defeats, put Fox in a false position before the public. Many of his Whig friends, too, were dissatisfied, and Fox himself confessed that it was an act which, politically considered, could only be justified by its success and the benefits to the country which he hoped it might secure.

This coalition was a bitter pill to the king, who made no attempt to conceal his dislike of Fox and his contempt of North. But the king's discontent did not hinder Fox from entering zealously upon the duties of his office. Neither did it pre-

vent the discovery by foreign governments of his transcendent abilities, nor keep him, with the assistance of Burke's erudition and commanding eloquence, from carrying a bill for the better government of India triumphantly through the House of Commons. This bill, which proposed to place the authority hitherto claimed by the East India Company in the hands of seven commissioners, to be named, not by the king, but by Parliament, and not removable at the pleasure of the Crown, was, perhaps justly, regarded by the king as an unconstitutional restriction on the royal prerogative. To prevent its passage in the House of Lords he deputed Lord Temple to make it understood that he would regard every peer who should vote for the bill as an enemy of the Crown. This unwarrantable use of royal influence succeeded. The Lords threw out the bill. His majesty forthwith commanded Fox and North to send their seals of office to the palace by the hands of their under-secretary. Thus the ill-starred coalition fell to pieces. Fox was out of office again, and his great rival, William Pitt, entered a new cabinet as first Lord of the Treasury and Chancellor of the Exchequer.

Though out of office, Fox continued to be leader of a majority in the House of Commons until the king dissolved Parliament at the close of 1784. A new election followed. It resulted in a complete overthrow of the party of Fox, which lost one hundred and sixty members. Fox himself was returned for Westminster. But he was destined henceforth to be the brilliant opponent of the administration and the leader of a minority which, but for himself and Burke, would have had very little influence on public affairs.

Fox met the unexpected defeat of his party with that firmness which is the impenetrable shield of great minds conscious of patriotic purposes. Writing to an intimate friend shortly after, he proudly said, "I have never sacrificed my principles to popularity or ambition. . . . I would rather be rejected, reprobated, proscribed. I would rather be an outcast of men in power and the follower of the most insignificant ministry, than prostitute myself into the character of a mean tool of secret influence."

These noble words were sincere, and had their justification in his actions when properly understood. They were also

prophetic. From that time, 1784, until 1806 he was proscribed by the Crown and the Tories, quite generally condemned by public opinion, and followed by only an insignificant minority. Nevertheless, his honor was untarnished, his courage undismayed, and his eloquence as commanding as ever. Though in opposition, neither the majority nor Pitt, its haughty and sagacious leader, dared despise him; nor was his opposition factious, but patriotic and even generous, inasmuch as he supported his great rival's measures whenever he thought them right and judicious. If he opposed Pitt's India Bill, he accepted his support, when, with Burke and Sheridan, he secured the impeachment of Warren Hastings. He stood side by side with Pitt in supporting Wilberforce in his bill against the slave-trade, and in securing a law which placed the liberty of the press under the protection of juries. But when, after 1792, Pitt in his stern endeavors to suppress the Jacobin spirit which was projected from France into England, became the advocate of arbitrary government and of cruel laws adverse to civil liberty, Fox stood up against him as a wall of brass. His study of the theories of human rights, as embodied in the American Revolution, had prepared him to sympathize most fully with the French in their struggles to overthrow the despotism of their corrupt monarchy. So deep and strong was his sympathy, that it outlasted the first period of the French Revolution, and commanded his adhesion after it entered upon its period of bloodthirsty fanaticism. He did not, he could not, approve its crimes, but he continued to avow his faith in its principles long after the great body of English statesmen and intelligent citizens had turned against it with horror. When, under the leadership of the Girondins, it resolved itself into a system of democratic propagandism by the sword, and Pitt led his government into open war, Fox raised his ringing voice in opposition. So persistent, so decided, was his demand for peace, that he exasperated public opinion, sacrificed the friendship of Burke, and offended the greater number of his old friends and followers. Subsequent events demonstrated that the policy of England, especially its resistance to the march of Napoleon toward the Dictatorship of Europe, was sound and just. Fox, though sincere, was wrong, as indeed he subsequently confessed, inasmuch as but for English

gold and British blood, Napoleon would, in all probability, have become undisputed master of all continental Europe, if not of England also.

Fox battled bravely, if not always wisely, in opposition until 1797, when, disgusted with the subserviency of Parliament to ministerial dictation, and left without followers sufficient to keep up an efficient opposition, he discontinued his regular attendance on the House of Commons, and retired to his estate in the neighborhood of London, which was named St. Anne's Hill, and consisted of thirty acres of land and a small mansion. Here, abandoning his former habits of dissipation, he lived quietly in the society of his wife, whom he tenderly loved; devoting himself to agriculture, to the study of poetry and criticism, especially of the Greek tragedians, and to the composition of a "History of the Revolution of 1688"—a work, by the way, which, though able, added no luster to his great reputation. His life at St. Anne's Hill is described by his private secretary, Mr. John B. Trotter, as calm, tranquil, and happy. Like his father, he was a kind and gentle husband. His manners were simple, his disposition genial and placable. In conversation, at this period of his life, he was more reserved than in his early years; yet he was still sufficiently free to be a very agreeable companion in the domestic and social circles.

In 1801 the Peace of Amiens made it possible for Fox to visit France in search of materials for his "History." His well-known sympathy with the Revolution, and his eloquent efforts in behalf of peace between France and England, caused him to be received in Paris with great eclat, both by the public generally and by the most distinguished men of the time. When introduced to Napoleon, that wonderful soldier complimented him in language which would have been fulsome had it not been justified by the character of Fox.

In 1806 the death of Pitt compelled the king to invite Lord Grenville to form a new ministry. This nobleman consented to do so on the condition that Fox should take the office of Secretary for Foreign Affairs. To this the king, notwithstanding his deep-seated prejudices, consented. The people were getting sick of a war which up to this period had cost them many millions of money, with but little honor except from the

victories of the navy. Fox entered on his duties with a purpose to bring about an honorable peace, if possible, with a zeal which "gave his office a soul;" with a skill in organizing his methods of working which so impressed the king that, in spite of his foolish dislike to the secretary, he confessed that "the office was never conducted in such a manner before."

But the great orator's work was done, though not before he had reached the conviction that peace with honor was not attainable because of Napoleon's insatiable and unprincipled ambition. A mortal disease was poisoning the fountains of his life. Between the middle of June and the 13th of September he suffered "intolerable pains," and underwent repeated surgical operations, which he bore with courage, serenity, and self-possession. His chief anxiety was not for himself, but for his wife, for whose future support, owing to his costly vices, he had not been able to make suitable provision. He kept his mind from dwelling on his sufferings or on his approaching death, by listening to the daily reading of Johnson's "Lives of the Poets" by Mr. Trotter, his private secretary, and by commenting on that writer's estimate of his favorite poets. Shortly before his death a young clergyman, called in by his friends, read prayers by his bedside. Fox listened quietly, with a look of resignation, but made no remark. Of his religious views and opinions little is known beyond Mr. Trotter's statement that he had "never observed the slightest inclination to doubt or unbelief;" that Fox "never meddled with abstruse and mysterious points in religion," but that he was "tolerant, benignant, and never disrespectful toward religion;" and that during his illness he "resigned himself to his Creator with calmness." Fox avowed that he felt no remorse. He expressed no desire for the pardon of his many sins. In the supreme moment he exclaimed, "I die happy!" and then passed into the invisible.

Evidently Fox had never cultivated the religious side of his nature. His assertion that he felt no remorse, viewed in connection with his many vices, is proof that his moral sense was also very partially developed. Nevertheless, paradoxical as it appears, it must be conceded that his life was adorned with many natural virtues. He possessed a courage which nothing could daunt. He was often grand in his magnanimity. He

was conspicuously true to his friends, and, after the first five years of his public life, incorruptibly loyal to his convictions. He held lies and liars in supreme contempt. He abhorred corruption, intrigue, and hypocrisy. His heart was a fountain of generous sentiment, out of which flowed his sunny temper, his lovable disposition, and also his hostility to the slave-trade, to war, to political oppression, and to religious intolerance. Nature had given him a noble mind. Had it been rightly trained; had its evil tendencies been checked instead of nourished by his unprincipled father; had religious affections become the guides and motives of his natural virtues, his character would have grown into a grandeur rarely paralleled in human history.

Alison eulogizes Fox as "the greatest debater that the English Parliament ever produced." Macaulay remarks, "He was, indeed, *a* great orator, but then he was *the* great debater." Lord Erskine shows that he possessed two prime qualifications of an orator—vigorous conceptions and a firm, sure grasp of the great principles involved in the question treated. His memory was astonishingly quick and ready, and his ability to gather information from every source available for his purpose was truly wonderful. He was not endowed with the deep feeling and grand imagination which made great Chatham's eloquence "like flashes from heaven;" his rhetoric was less magnificent and brilliant than Burke's. Sheridan had more passion and more abounding humor; the younger Pitt excelled him in logical acuteness; nevertheless his power of transparent statement, his ability to present a question in all its aspects, and to bring the reasoning of his opponent to the test of clearly defined and admitted principles; his vehement earnestness; and his rare geniality, which nothing could ruffle, gave him a measure of power over the understandings, the judgments, and the feelings of his hearers never surpassed by any other parliamentary orator. In impromptu debate he had no equal.

The influence of Fox over the course of events was inferior to that of his great rival, Pitt, who far excelled him in sagacity, in practical statesmanship, and in parliamentary tact. The part taken by Fox in his opposition to the war of England with her American colonies made him a radical democrat with

victories of the navy. Fox entered on his duties with a purpose to bring about an honorable peace, if possible, with a zeal which "gave his office a soul;" with a skill in organizing his methods of working which so impressed the king that, in spite of his foolish dislike to the secretary, he confessed that "the office was never conducted in such a manner before."

But the great orator's work was done, though not before he had reached the conviction that peace with honor was not attainable because of Napoleon's insatiable and unprincipled ambition. A mortal disease was poisoning the fountains of his life. Between the middle of June and the 13th of September he suffered "intolerable pains," and underwent repeated surgical operations, which he bore with courage, serenity, and self-possession. His chief anxiety was not for himself, but for his wife, for whose future support, owing to his costly vices, he had not been able to make suitable provision. He kept his mind from dwelling on his sufferings or on his approaching death, by listening to the daily reading of Johnson's "Lives of the Poets" by Mr. Trotter, his private secretary, and by commenting on that writer's estimate of his favorite poets. Shortly before his death a young clergyman, called in by his friends, read prayers by his bedside. Fox listened quietly, with a look of resignation, but made no remark. Of his religious views and opinions little is known beyond Mr. Trotter's statement that he had "never observed the slightest inclination to doubt or unbelief;" that Fox "never meddled with abstruse and mysterious points in religion," but that he was "tolerant, benignant, and never disrespectful toward religion;" and that during his illness he "resigned himself to his Creator with calmness." Fox avowed that he felt no remorse. He expressed no desire for the pardon of his many sins. In the supreme moment he exclaimed, "I die happy!" and then passed into the invisible.

Evidently Fox had never cultivated the religious side of his nature. His assertion that he felt no remorse, viewed in connection with his many vices, is proof that his moral sense was also very partially developed. Nevertheless, paradoxical as it appears, it must be conceded that his life was adorned with many natural virtues. He possessed a courage which nothing could daunt. He was often grand in his magnanimity. He

was conspicuously true to his friends, and, after the first five years of his public life, incorruptibly loyal to his convictions. He held lies and liars in supreme contempt. He abhorred corruption, intrigue, and hypocrisy. His heart was a fountain of generous sentiment, out of which flowed his sunny temper, his lovable disposition, and also his hostility to the slave-trade, to war, to political oppression, and to religious intolerance. Nature had given him a noble mind. Had it been rightly trained; had its evil tendencies been checked instead of nourished by his unprincipled father; had religious affections become the guides and motives of his natural virtues, his character would have grown into a grandeur rarely paralleled in human history.

Alison eulogizes Fox as "the greatest debater that the English Parliament ever produced." Macaulay remarks, "He was, indeed, a great orator, but then he was *the* great debater." Lord Erskine shows that he possessed two prime qualifications of an orator—vigorous conceptions and a firm, sure grasp of the great principles involved in the question treated. His memory was astonishingly quick and ready, and his ability to gather information from every source available for his purpose was truly wonderful. He was not endowed with the deep feeling and grand imagination which made great Chatham's eloquence "like flashes from heaven;" his rhetoric was less magnificent and brilliant than Burke's. Sheridan had more passion and more abounding humor; the younger Pitt excelled him in logical acuteness; nevertheless his power of transparent statement, his ability to present a question in all its aspects, and to bring the reasoning of his opponent to the test of clearly defined and admitted principles; his vehement earnestness; and his rare geniality, which nothing could ruffle, gave him a measure of power over the understandings, the judgments, and the feelings of his hearers never surpassed by any other parliamentary orator. In impromptu debate he had no equal.

The influence of Fox over the course of events was inferior to that of his great rival, Pitt, who far excelled him in sagacity, in practical statesmanship, and in parliamentary tact. The part taken by Fox in his opposition to the war of England with her American colonies made him a radical democrat with

respect to the principles of human liberty. Working from such principles in the Parliament of a monarchical government, his proposed measures were often unsuited to the circumstances in which he was placed. His bold avowal of those theories when the relations of Revolutionary France with England were under discussion naturally excited the prejudices of his countrymen. His persistence in defending that Revolution after its lapse, first into a political fanaticism, and then into a system of democratic propagandism by means of the sword, and finally into military despotism in the hands of Napoleon, intensified those prejudices. Moreover, his radical theories, which were in advance of his times, gave a certain vagueness to his political ideas when he attempted to incorporate them into a legislative system founded on aristocratic principles. Hence it was not Fox, but the more practically sagacious Pitt, who held the helm of English affairs during the greater part of the public career of both. Nevertheless, as the sower of seed thoughts which took root in the national mind and which have subsequently greatly modified English law, enlarged the liberties of its people, circumscribed the power of the Crown, and made the British House of Commons the real ruler of that country, he was superior to all the statesmen and orators of his eventful times.

ART. V.—MADAME DE STAËL.

Madame de Staël. A Study of Her Life and Times—The First Revolution and the First Empire. By ABEL STEVENS, LL.D. New York: Harper & Brothers, 2 vols. 12mo, pp. 367, 373.

THE English-speaking world has frankly acknowledged its indebtedness to a Frenchman—M. Taine—for the best history of English literature, and now offers at least a partial compensation in the best biography of the most noted of Frenchwomen written by an American. It must be set down as one of the oddities of literature, that so gifted a woman as Madame de Staël, whose fame filled all Europe, and whose brilliant career furnished such abundant and attractive material, should have waited so long for an appreciative and competent biographer. There have been biographical sketches and *mémoires*

of her times in abundance, while every history of the Revolution and the First Empire contains references to her life of greater or less value; but heretofore no really adequate biography of this remarkable woman has appeared. The average American's knowledge of her has been derived principally from the one-sided eulogies and anecdotes of her friends, the partisan criticisms of her enemies, and a more or less imperfect acquaintance with her chief works of fiction. In the popular estimation she figures as a rather masculine woman of brilliant intellect and keen wit, with a talent for politics, and a leaning toward republicanism, which gave her great influence in the affairs of her times, and aroused the jealousy and fear even of Napoleon I. There is also prevailing an indefinite notion that she was an ambitious social queen, of somewhat doubtful morality, in the days when the Parisian *salon* was in its glory; and that, at one time or another, every great Frenchman of the period was compelled to acknowledge her power, while all cultured or titled foreigners in Paris sought her out and worshiped at her shrine.

It has been reserved for the graceful pen of Dr. Stevens, in the use of such old material as was at hand, and a great mass of new material furnished by Madame Récamier, M. Sismondi, and others, to introduce us to the real Madame de Staël, revealing the true nobleness of her character, letting us into the secret of her social influence, and unfolding to us that wonderful mind which grappled so successfully with the highest themes in the diverse realms of philosophy, criticism, history, politics, and ethics.

Dr. Stevens's plan, as implied in his title, is admirable, and really gives us a more correct idea of Madame de Staël than could possibly be imparted by even the most graphic narration of the mere personal facts of her life. These pages present her "in her relations to her times—the era of the First Revolution and the First Empire, its society, literature, and politics"—thus securing a distinctness of outline, a fullness of detail, and a justness of proportion otherwise unattainable. Our author has enjoyed the advantage of working in the midst of Madame de Staël's associations, and this, with his well-known skill in describing the life and manners of former days, gives a most gratifying air of reality and sprightliness to the entire

book. A prolonged residence in Geneva, "amid scenes consecrated by the memory of many great spirits," frequent visits to Coppet, with ready access to its securely guarded family archives, and an occasional sojourn in Paris, certainly leave nothing to be desired so far as circumstances favorable to such a literary undertaking are concerned. The work has appeared at a happy moment, in conjunction with the *Memoirs* of Madame de Rémusat and those of Prince Metternich; and in view of the author's past undeniable success in other fields of literature, we are not surprised to find it greeted with warm and almost universal commendation. The rapid sale of both the English and American editions proves that Dr. Stevens is as near to the heart of the great reading public as ever, and that his versatile pen has not lost its cunning. High praise has already been bestowed upon the book by the newspaper press, and by the more critical and stately magazines and quarterlies as well. One* says of it: "Dr. Stevens writes in full and eloquent sympathy with his heroine. He omits nothing which is important from the story. It is, indeed, no mean picture we have in these pages of the best there was of France at that time, of the France that made what was good in the Revolution." Another† says: "Dr. Stevens knows the literary uses of the imagination so well, that the tone, the atmosphere, the personages, of the *salon* are reproduced. To this much of the charm of this admirable work is due. Age cannot have withered the doctor's energy, or he would not have attempted a task which no French *littérateur* has dared to attempt. In his graceful preface, he declares that he has attempted it with diffidence; but he may await the verdict with confidence. We congratulate Dr. Stevens on the completion of a work which will heighten his fame, and which will stimulate in his brother ministers a love for literary enterprise, while it adds to the world's treasury of knowledge and intellectual delight." A third‡ says: "Dr. Stevens has employed his leisure well in preparing 'The Life and Times of Madame de Staël.' His book is encyclopedic in its fullness." A fourth§ says: "This biography follows Madame de Staël's career with sympathetic minuteness, increasing at every step

* "The Independent."

‡ "The Atlantic Monthly."

† "The Christian Advocate."

§ "Harper's Magazine."

our esteem for her womanly virtues, heightening our admiration of her social graces and amenities, and extorting our respectful homage for her astounding intellectual activity and her wide mental range. Dr. Stevens's outlines of Madame de Staël's literary productions are valuable for the lucidity and pithy succinctness of their analysis, and his criticisms of them are fair and acute. The work is profoundly interesting, rich in light and graceful entertainment, as well as in food for deep thought."

The parents of Madame de Staël very properly receive a large share of attention in Dr. Stevens's first volume. Her mother, Susanna Curchod, was the daughter of the Swiss pastor of Crassier, a hamlet nestling in a quiet valley of the Jura Mountains, not far from Lausanne. She was a precocious child; but the wisdom and good sense of her father, the grand scenery of her native place, the tranquil life and unpretentious society of her early years, were all favorable to a symmetrical and thorough training of both body and mind. It is said that her education was as complete as fell to the lot of any woman in Europe. She was not only taught the classic and modern languages, but she became remarkably proficient in the various departments of science and literature. Through life the ancient poets, which she read with facility in the original, were her especial delight. Her father's plan was to fit her for an advanced position as a teacher, and in this he unconsciously qualified her for the triumphs which awaited her as a leader in the highest intellectual circles of Paris. Mademoiselle Curchod was beautiful in form and feature, and this, with her accomplished manners, her sparkling wit, and marvelous intellectual activity, made her a general favorite in the best society of Lausanne and Geneva, into which she was early introduced. The story of Gibbon's love for her is here told in the historian's own words, and adds a romantic luster to the already attractive picture of her youth. After her father's death her independent industry as a teacher, her high moral principle, and her modest but most engaging appearance in society, attracted to her a host of friends and admirers, especially in the literary circles of Geneva and Paris, to which latter city she went in 1763, as the companion and friend of Madame de Vermeaux, a lady of great wealth and social influence.

Madame Necker de Saussure describes her as endowed with firmness of character, strength of intellect, and a remarkable capacity for labor; as not only educated to an extraordinary degree in both science and letters, but as especially having that "spirit of method" which serves for the acquisition of all things. With brilliant faculties and personal attractions she combined the highest moral qualities. Her religious principles were never shaken by the skepticism and licensed immorality which prevailed around her Parisian home. Her essay entitled, *Réflexions sur le Divorce* is an example of luminous reasoning and original style. It is a plea for the sacredness of marriage against the loose opinions regarding it which characterized the epoch of the Revolution. Her *Mélanges* are distinguished by good sense, acute and epigrammatic observations on almost every subject that she touches, and by a moral elevation quite in contrast with the tendencies of opinion around her. Necker said of her that, "to render her perfectly amiable, she only needed some fault to pardon in herself." Her greatest fault was, perhaps, her moral rigor; the forbearance which she needed not herself she was slow to accord to feeble characters. "She could captivate," says Madame Necker de Saussure, "when she wished; she freely gave praise where it was merited; her blue eyes were soft and caressing, and her face had an expression of extreme purity and of candor, which made, with her tall and rather rigid figure, a contrast sufficiently fascinating."—Vol. i, p. 16.

Madame de Staël's father, James Necker, was a native of Geneva; of a family Teutonic in blood, Calvinistic in faith, and eminent for intellectual culture as well as high moral character, many of its members occupying positions of distinction both in literature and in civil life. James was thoroughly educated in the rigorous Genevan style, and at the age of fifteen was placed as a clerk in the noted banking house of Verret, Paris. Here he developed remarkable financial ability, and soon reached the head-clerkship, from which he finally passed to a partnership with the Thellusons in founding the chief banking house of the period. During the following twenty years he not only amassed an immense fortune and gained the distinction of being the leading financier of his times, but he found leisure to cultivate literature as well, acquiring a vigorous and independent style as a writer, and publishing numerous very popular works, principally on financial questions, but also on political and even religious subjects. The republic of Geneva, proud of her successful son, appointed him her resident minister at the court of Versailles, in which

capacity he became at once closely identified with the exciting political affairs of the day. He may have had his peers as a statesman, but as a financier he was immeasurably superior to his contemporaries, which fact finally led to his appointment as Financial Minister in the government of Louis XVI. He was always a firm Protestant, of unimpeachable integrity, and he brought to bear all his influence and skill in furtherance of his steady policy of retrenchment and square dealing in favor of the people and against their unprincipled oppressors. Had he been listened to and heartily supported by the king and his advisers, his ability and vast moral influence might have saved the sinking state. But Necker and his policy and his Protestantism stood in the way of the corrupt and unpatriotic placemen who thronged the king, and blinded his eyes to the mistakes of the present and the dangers of the future. So Necker was not permitted to carry out his wise plans to their logical end. Again and again was he dismissed from the cabinet, to be as often recalled in response to the clamor of the people, with whom he was always a favorite, and the demands of the most intelligent and patriotic of his associates. But his almost superhuman efforts failed to avert the final catastrophe, and on January 2, 1793, the sun of Louis XVI. went down amid the black horror of the Revolution.

Because of his love for liberty and justice, and more particularly on account of his brilliant but proscribed daughter, Necker was not regarded with any degree of favor by Napoleon, but was permitted to remain in retirement at Coppet until the close of his life, occupying his last days in adding to the number of his valuable published works, which finally aggregated some fifteen large volumes.

Necker's characteristic excellences were not unmarred by characteristic faults. He was ambitious of popularity and too self-conscious, especially of his abilities and merits. His sentimentality, a virtue in his writings and conversation, was a fault in his politics. His style was too complicated, too abstract, too oracular. He has been called the father of the *doctrinaire* school of politics, a school which proposed to "impress a new direction on France, to reform her impetuous temperament, and to give constitutional equilibrium to her political life." This school bore, more or less, the impress of both his Anglican political ideas and of his literary style. In person Necker was as remarkable as in character. "His features," says his wife in a literary

"Portrait," "resemble those of no one else. A high, retreating forehead; a chin of unusual length; vivid brown eyes, full of tenderness, sometimes of melancholy, and arched by elevated brows, gave him an expression quite original." His statue at Coppet, somewhat theatrical in its attitude, expresses grace and grandeur of both soul and person. Such was the father of Madame de Staël. His style of both thought and language, relieved of its peculiar defects, and endued with richer vigor and elegance, re-appears in her own writings. Her intellectual legitimacy is indisputable.—Vol. i, p. 11.

Necker and Mademoiselle Curchod were married in 1764, he at thirty-two, and she at twenty-five years of age. Both possessed "an enthusiasm for success," and aspired not only to financial prosperity, but to something beyond and better. Well adapted to each other, both in mind and heart, their married life was one of singular happiness and usefulness. As her husband rose in position and influence, Madame Necker's house became a resort for the leaders of opinion and society in Paris, and a recognized literary center as well. Her early training and enforced knowledge of the world and its affairs fitted her to shine in her new sphere, and she soon became the presiding genius of a *salon* which had no superior either in brilliancy or influence.

The *salons* of Paris were then true schools, whose discussions were without scholastic pedantry, and Madame Necker and Madame Roland were the two chiefs in these arenas, where intellect appeared in all its forms: Madame Necker for the defense of religious ideas, Madame Roland for that of liberal opinions, which at this period had already caused a general movement. Both gave a new impulse to the times.—Vol. i, p. 37.

The *savants* and *littérateurs* of the city, among whom were Buffon, Marmontel, Saint-Lambert, Thomas, Diderot, d'Alembert, Gibbon, and Hume, flocked to Madame Necker's receptions, besides an increasing host of military and titled celebrities. The glory of her *salon* has passed into history, while she and her noble husband will ever stand as the representatives of all that was wisest, best, and most patriotic in French society in those memorable years which preceded the downfall of the ancient *régime*. To the honor of the rigid but sturdy and invigorating system of Swiss Calvinistic training be it said that these well-assorted companions in the struggle of life were, from first to last, a tower of strength for all lovers of

morality and true national prosperity, always fearlessly maintaining the right even in the midst of "a perverse and crooked generation."

Anne Louise Germaine Necker, Baronne de Staël-Holstein, was born at Paris, April 22, 1766. Her extraordinary mental capacity was early recognized by her parents and friends; and Madame Necker, true to her instincts as a teacher, soon began a rigid system of training, which, although in some respects not well adapted to the peculiar temperament of her gifted child, still, on the whole, furnished a good foundation for the career which afterward dazzled all Europe by its brilliancy. She was a practical advocate of the "cramming system," and in the education of her daughter she allowed these ideas full play. As a result the child soon became a perfect prodigy of information on all subjects, even in politics, theology, and metaphysics, but, after all, lacked that proportionate discipline of the mind which is so necessary to a symmetrical development. Her great genius and indomitable will alone saved her mind from being a negative repository of facts instead of a mighty, well-directed, positive force in the world. Madame Necker aimed to repress every thing childish in her daughter, and make her in mind and manners as much like her elders as possible; hence these were really oppressive years for the child.

Her daily, her hourly, life was under rule, her sports were restrained, her attitudes regulated, her studies severely mechanical. But her ardent nature was ever spontaneously breaking away from this bondage, so foreign to its instincts. She was full of gayety, of *abandon*, of frankness, of affectionate impulses, of the love of dramatic effects—not to say dramatic tricks. Marmontel says that "she was at times an amiable little mischief-maker." "She stood in great awe of her mother," writes Simond, the traveler, who knew her from her infancy, "but was exceedingly familiar with and extravagantly fond of her father. Madame Necker had no sooner left the room, one day after dinner, than the young girl, till then timidly decorous, suddenly seized her napkin and threw it across the table at the head of her father, and then, flying around to him, hung upon his neck, suffocating all his reproofs by her kisses." Bonstetten tells the story with some variations. According to him, she fairly drew Necker into a dance around the table, and was arrested only by sounds of the returning steps of her mother, when they resumed their seats at the board with the utmost sobriety. Never has paternal or filial love been stronger, down even to the grave, than between Necker and his daughter. The desire to give pleasure to her parents was

an extremely active motive of her affectionate nature. For example, at the age of ten years, observing their great admiration for Gibbon, she imagined it to be her duty to marry him, in order that they might enjoy constantly his conversation. In her tenth year she was exceedingly attractive. Her natural gayety was extreme, though at times touched by that poetic melancholy which ever after tinged her soul.—Vol. i, pp. 34–37.

She found some relief from the otherwise severely systematic manner of her life in being permitted to mingle with the brilliant company which daily thronged her mother's *salon*. Here her grace and ease of manner, her remarkable familiarity with the topics of the times, and above all her vivacity and ready wit, made her a universal favorite. As early as her twelfth year her literary efforts began to attract the attention of her friends. She first attempted dramatic compositions, which were acted by her and her young companions in the family drawing-room. At the age of fifteen, so remarkable was her mental maturity, that her genius was said to already have its stamp. She had not only read but mastered some of the profoundest works of French literature, including several philosophical and ecclesiastical treatises that were then attracting much attention. She even ventured to write several essays upon these high themes, but her father wisely discouraged these premature efforts. Her peculiar training, and her familiarity with the exciting discussions of the *salon*, stimulated her faculties to an unhealthful activity, which finally led to a decline in health, which was only arrested by a cessation of all serious study, and unlimited permission for the child to roam at will in the open air, amid the lovely landscapes of St. Ouen, to which country seat her father, having resigned his cabinet position, now retired. Necker's "Compte Rendu" appeared about this time, and his daughter, excited and gratified by the enthusiasm with which it was received, wrote him an anonymous letter upon the subject which displayed such remarkable knowledge and talent that its juvenile authorship was only suspected from certain peculiarities of style which she had been unable to conceal. Madame de Rémusat, whose interesting memoirs were published too late for Dr. Stevens's purpose, but who, in more than one particular, confirms the wisdom of his opinions, says of Mademoiselle Necker :

In her earliest years she displayed a character which promised to carry her beyond the restraints of nearly all social customs. At the age of fifteen she enjoyed the most abstract reading and the most impassioned works. It is impossible not to feel that there was something very odd, something that looked like mental alienation, in the manner in which Madame de Staël acted her part as a woman in the world. Surrounded in her father's house by a circle consisting of all the men in the city who were in any way distinguished, excited by the conversations that she heard, as well as by her own nature, her intellectual faculties were, perhaps, developed to excess. She then acquired the taste for controversy which she has since practiced so much, and in which she has shown herself so piquant and so distinguished. —*Memoirs*, vol. ii, p. 406.

Through life she cherished a passionate love and admiration for her father. She never failed in filial duty to her mother, of whose rare gifts and exalted character she was justly proud, but she fairly idolized her father. During this period of his retirement and her freedom they were almost constant companions. Necker fully appreciated his daughter's mental superiority, but in the most adroit and charming manner corrected the faults into which her luxuriant nature was ever leading her. He sought to train and prune, as well as to inform, her mind, and although his wife greatly regretted the partial defeat of her plans, and seemed to abandon all hope of any thing remarkable in her daughter's future, still her intellectual growth continued to be most marvelous, and it is very evident that at this time, through Necker's superior discernment and adaptation of method, was really laid the foundation of her subsequent literary success. Even after her restoration to health was fully assured her education continued to be entirely domestic, more particularly under the eye of her father, whose ideas were fully justified by her rapid and symmetrical development.

During the interval between Necker's first and second administrations, 1781-88, his daughter passed through the most interesting period of her youth, from her fifteenth to her twenty-second year. By her keen sympathy with her father she received the salutary discipline of affliction; her retired life enabled her to prosecute extensive studies; and the country air restored her health. In her eighteenth year she is described as so mature a woman that they could justly pronounce her to be one of the most luminous spirits of the times; she eclipsed all who came near her, and seemed rightfully the mistress of the

house. She was graceful in all her movements; her countenance, without entirely satisfying the eye at first, attracted it and retained it by a rare charm, for it quickly displayed a sort of ideal or intellectual beauty. No one feature was salient enough to determine in advance her character or mood, except her eyes, which were magnificent; but her varying thoughts painted themselves on her face. It had, therefore, no one permanent expression. Her physiognomy was created by the emotion of the moment. In repose her eyelids had something like languor, but a flash of thought would illuminate her glances with a sudden fire—a sort of lightning forerunning her words. There was, however, no unquiet mobility about her features. A kind of exterior indolence characterized her; but her vigorous frame, her firm and well-adjusted attitudes, added to the great force and singular directness of her discourse. There was something, meanwhile, dramatic in her bearing; and even her toilet, though exempt from all exaggerations, gave an idea of the picturesque, more than of the mode or fashion.—Vol. i, pp. 76-78.

At the age of twenty, Mademoiselle Necker was married to Baron de Staël, Swedish ambassador to the court of France, who was seventeen years her senior. It was in every sense a marriage of *convenance*, arranged in the interests of her father's political aspirations, and with little reference to her real wishes or affection. Her love for her father, and the stipulation that she should never be separated from her parents, reconciled her to the union, although it is clear that no very strong attachment ever existed between the two. Baron de Staël was a firm Protestant, and zealously devoted to the reforms which then occupied the attention of the enlightened classes of French society; a man of generous character and advanced ideas, he early became a warm supporter of Necker's political opinions, and spared no pains to promote his official interests. He was a favorite at the French court as well as with his own sovereign, who favored his marriage and assured him his official position in perpetuity, and a pension nearly if not quite equivalent to its emoluments. The marriage seems to have been almost as much a matter of state policy as though the bride had been a princess of the blood rather than the daughter of a Swiss *émigré*.

Necker's daughter was now a baroness and an embassadress, with an assured position of honor and influence at court and in aristocratic circles, all of which was directly favorable to her father's social and political promotion. The Baron was a man

of extravagant habits and no financial ability, whose generosity, over-stimulated by the large dowry of his bride, soon degenerated into prodigality. His tastes and his associations separated him more and more from his wife, who was constantly contrasting him unfavorably with his intellectual superiors who crowded around her. For some years their mutual love for their children held them together; but at last a formal separation was arranged, the children going with their mother, who devoted herself to their education, the management of their remaining fortune being given to M. Necker. The Baron did not long survive the separation, but died May 2, 1802. The circumstances which attended her unfortunate marriage, no doubt, had much to do with whatever was objectionable in Madame de Staël's social career. Due stress must also be laid upon the very free manners of the times; but certain it is, if we are to give any credit whatever to the almost unanimous testimony of her contemporaries, which Dr. Stevens seems almost entirely to overlook at this point, that her conduct as a wife was by no means irreproachable. Madame de Rémusat says: "Her nature was too passionate for her not to love strongly, and her imagination too vivid for her not to think that she loved often." * Talleyrand was one of the first of her lovers. After his rupture with Madame de Staël he entered upon his *liaison* with Madame Grand. It was this circumstance that led Madame de Staël to ask Talleyrand the unfortunate question which gave him the opportunity for one of his most noted witticisms: "If Madame Grand and I were to fall into the water, Talleyrand," she inquired, "which of us would you save first?" "Oh! madame," returned the minister, "*you swim so well!*" It was the remembrance of this, probably, which provoked her somewhat indelicate description of his character as a diplomatist, in which she said, "He is such a dissembler, that if you kick him behind he will smile in front." Madame de Staël's long-continued *liaison* with the celebrated thinker and orator, Benjamin Constant, is too incessantly alluded to in the various records of the period to require any extended notice here. Circumstances may palliate, but certainly cannot justify, Madame de Staël's secret marriage, at the age of forty-five, with the Genevese officer Rocca, a youth of

* Vol. ii, p 407.

twenty-three; which arrangement, since it gave him the intimacy of an accepted lover ever by her side during the remainder of her life, placed them both in a false position; imposed the odium of illegitimacy upon their innocent son, Alfonse, until after his mother's death; taxed unjustly the love and confidence of her older children and most intimate friends; and subjected her to a censure, especially in the more moral society of Germany and England, which even the fame of her wonderful literary achievements could not avert. Doubtless her second marriage was in every sense a love match, and productive of much happiness to both parties; but, judged by the laws of a true social ethics, she must have stood condemned for insisting upon an arrangement which was regarded by all, as, at best, a romantic *liaison*, from the fascinations of which Rocca's family and friends were constantly endeavoring, with promises, and threats, and even tears, to rescue him. Although practically ignored by Dr. Stevens, still it cannot be successfully denied that Madame de Staël's conduct, in the above particulars, is a serious blot upon her otherwise fair fame, and makes her responsible, to the extent of her influence, for the immorality which characterized even the best French society during her own and subsequent times.

Madame de Staël was passionately devoted to her children, and spared no pains to promote their happiness and thorough education. Her son, Auguste Baron de Staël-Holstein, and her only daughter Albertine Duchesse de Broglie, long occupied positions in French society and literature in every way creditable to themselves and to their family.

From the time of her marriage until her exile from Paris, with the exception of a few brief intervals, Madame de Staël was the recognized queen of the Parisian *salon*. Her extensive knowledge, impressive appearance, fascinating manners, and extraordinary conversational powers, in a time when conversation was cultivated as both a science and an art, made her famous in social and literary circles even before her principal works appeared. Her title as embassadress at once brought her into intimate relations with the king and queen; and for a time she was pleased with the extraordinary magnificence which characterized their extravagant and profligate court. But she soon wearied of that which afforded her no intellectual

stimulus, and was also a constant offense to her republican tastes and tendencies. Turning from this "courtly and vacant folly," she successfully sought to gather round her the very *élite* of the French literary world; and soon the *salon* of the Swedish Legation became the most brilliant in Paris. From this time on, through the years of the Revolution, and until the rule of Napoleon was fully established, protected by her husband's official position as representative of another power, she maintained her influence as queen of a social and intellectual realm that has probably never had its equal; and where she not only labored to stimulate literary activity, but was, from first to last, the strong and devoted champion of what may be termed conservative republicanism, bravely contending against the effete doctrines of the old *régime*, the mad fanaticism of the Jacobins, the portentous assumptions of the Consular government, and the usurpations and tyranny of the Empire, as one after the other they threatened the liberties and prosperity of the French nation. She was ever an eloquent advocate of the rights of the people. Her *salon* was always thronged by the best intellects of Paris, and by representative men and women of the times. Men of letters, foreign diplomatists, members of the legislature, and even the brothers of Napoleon, were among her habitual guests, and were proud of her friendship. An unusual intellectual activity is said to have characterized the metropolis during the troublous period of the Revolution; an activity which displayed itself in the discussion of the gravest social and political questions ever agitated. In these discussions Madame de Staël was enabled, by the great freedom allowed her sex, and the congenial employment of her superior faculties, to become an acknowledged leader. "The *salon* was to her an arena of intellectual athletics, as well as a school of the best sentiments and manners." It is said that the most eloquent of the Republican orators were those who borrowed from her most of their ideas and telling phrases; and that most of them went forth from her door with speeches ready for the next day, and with resolution to pronounce them—a courage which was also derived from her.

Madame de Staël loved society because she found it "indispensable to her being, a salutary and necessary stimulant for

her faculties, which seemed to be more developed by conversation with men of culture than by any other exercise." Whether in Paris or Coppet, or residing in any one of the many cities she visited during her exile, it was her delight to indulge in the luxury of hospitality, gathering about her the best minds of her times, and seeking inspiration for her literary efforts in their conversation and criticisms. It is the universal testimony of her contemporaries, friends and foes alike, that no man or woman in Europe excelled her in the felicitous art of conversation. Her admirers have always insisted that no familiarity with her writings could give one an adequate idea of her real mental power, since its greatest triumphs were always witnessed in conversation with the best representatives of literature, politics, or philosophy. Although she assiduously cultivated her powers in this direction, and her speech was always vitalized by a positiveness which often rose to a passion, still the charm of unassumed sincerity beautified her every utterance.

She was always characterized by a frankness and simplicity of manner, which, in spite of her intellectual brilliancy, placed all who were around her at ease. Affectation and insincerity in conversation she could not tolerate, and lost no opportunity to mercilessly expose; but in one who loved and pursued the truth she could pardon the lack of any thing else. She was always the friend of literary tyros who gave any evidence whatever of genuine worth. She knew how to make the best use of the imagination in conversation, and while her ardent temperament sometimes impelled her to adopt and defend questionable theories, still her thoughts were always brilliant, powerful, and often startling, while her sentences were adorned with all the graces of genuine eloquence. All the testimony goes to show that she was most extraordinary in colloquial disputation whenever an opponent was found worthy of her prowess. There was never any unfairness, bitterness, or contempt on her part—never any aiming at effect; but there was a straightforward, honest vehemence in thought, logic, and rhetoric, which, like a swelling torrent, bore down all before it. She particularly seemed to delight in debate, because it was the best means of viewing a subject on all sides, of getting at the truth, and being instructed by capable minds. At any cost of defeat and overthrow of favorite theories, she was anxious

to get at the truth, and secure the triumph of careful thought and sound sense. To talk for mere display was altogether foreign to her purpose; and under all circumstances colloquial conscientiousness was one of her most marked characteristics. She never seemed disposed, for the mere sake of a victory, to take advantage of any lack of knowledge or skill in her adversary. Her position, as daughter of the great minister of finance and wife of the Swedish ambassador, brought her into immediate contact, during all her residence in Paris, with the exciting political questions of the day; and her mind and heart were fully enlisted in any project that seemed to promise liberty and prosperity to her distracted country. Consequently her influence was always felt on the right side, even though it were exerted at the risk of personal comfort or safety. Her husband's official position gave her immunity from most of the dangers which threatened her friends, and, up to the time when she was forced to flee from the blackest horrors of the Reign of Terror, she constantly, at great personal sacrifice, exerted her influence in the service of the threatened or proscribed, secreting them in her residence or pleading their cause with those who, for the time being, were in authority.

Her merciful activity brought her, more than once, into suspicion. On one such occasion, Legendre, the great mathematician, denounced her to the Assembly in the presence of her husband, but, fortunately, Barras successfully defended her. The story of the Revolution is graphically recorded by her pen, which sometimes seems dipped in blood, as in memory she lives over again those days of horror. On the establishment of the Republic, Sweden recognized the new government, and Baron de Staël was sent back as ambassador to negotiate a new treaty of peace, and his wife again took up her residence in Paris. She deemed the Republic the only practicable government for France at that time, and she promptly seconded all efforts to restore peace and prosperity on that basis. She led society in the revival of the *salon* as a means of strengthening the new order of things, and softening the rigors of the new régime. Villemain says: "She re-appeared in France, and founded there anew the spirit of society. After those times of rudeness and cruelty, she re-introduced the influence of woman. These facts are historical. We behold in her the restoration

of the normal spirit of France after the storms of the Revolution." During the days of the reaction her influence was constantly felt by both parties in the interests of harmony; and the heroic devotion which, in the days of the Revolution, led her often to face death for her friends, now prompted her to do all in her power to secure their restoration from exile; and many a man, afterward prominent in French history, owed his recall to her tireless and unselfish efforts. She did not desire the restoration of royalty, but she was suspicious of Bonaparte, and dreaded the military despotism which she predicted and which was gradually developed by him "under the auspices of the Directory, and the belligerent provocations of England and Austria."

When Bonaparte was made Consul, Madame de Staël was already famous as an eloquent advocate of liberal opinions and a literary character of much promise. She was at first charmed with the young Corsican, and believed him to be the long-looked-for leader who could harmonize conflicting elements, secure to the nation the full benefit of such progress as it had made, and marshal all its powers in defense of the Republic, to which he avowed the most conscientious loyalty. At this time she fully shared the popular enthusiasm. But her habits of critical observation and analysis of character soon modified her opinions, and put her on her guard against his influence. Madame de Rémusat says:

She became deeply interested in Napoleon. She believed that the happy combination of so many distinguished qualities and of so many favorable circumstances might be turned to the profit of her idol—Liberty; but she quickly startled Bonaparte, who did not wish to be either watched or divined. She first made him uneasy, then displeased him. He received her advances coldly, and disconcerted her by his bluntness and sharp words. He offended many of her opinions; a certain distrust grew up between them, and, as they were both high-tempered, this distrust was not long in changing to hatred.—Vol. ii, pp. 407, 408.

She admired Napoleon's great talents, but her penetrating insight soon led her to discover his utter lack of moral sense and patriotism, his inordinate vanity, and his unscrupulous ambition, which imperiled not only the permanent prosperity of France, but the peace and progress of all Europe as well. She read the future like an inspired seer, and, al-

though at first she did not actively array herself against him, still she refused to either praise or support him. Strange as it may seem, the great captain was extremely sensitive to her neglect, and at once began a system of persecution which, while it revealed his utter lack of manly principle, was unwittingly a most complete recognition of her great intellect, and won for her the sympathy of thousands who otherwise would have been simply admirers of her genius. She was not only banished from her beloved Paris, but, so long as Napoleon was in power, her works were proscribed, some of them because of their frank criticisms of his policy, but most because they had no words of praise or commendation for the man whose fame was already filling the world. Again and again, through his agents, he sought to win her support by offers of amnesty and personal profit, but she was true to her convictions, and stoutly maintained her independence to the last. Napoleon conquered all the continent of Europe, but this one solitary woman, whom he affected to despise, but upon whose integrity he exhausted all the arts of persuasion and terrors of persecution, he could not conquer. This prolonged conflict between the greatest military chieftain and the greatest thinker of the times "was the means of giving to the world the most remarkable example of the triumph of the pen over the sword and scepter that history records." To the very last she maintained the spirit of her prayer on the eve of the battle of Leipsic—"May we conquer, but Napoleon be *killed*." Prince Metternich says :

Madame de Staël applied to me, in 1810, to obtain for her from Napoleon permission to live in Paris. An opportunity soon occurred when I was able to make known to Napoleon the request of this celebrated woman. "I do not want Madame de Staël in Paris," he said to me, "and I have good reasons for saying so." I replied that it might be so, but it was no less certain that by this way of treating a lady he gave her a distinction which without that she might not, perhaps, have. "Madame de Staël," Napoleon replied, "is a machine in motion which will make disturbance in the *salons*. It is only in France that such a woman is to be feared, and I will not agree to it."—*Memoirs*, vol. i, p. 288.

Madame de Rémusat says :

Napoleon declared of Madame de Staël, "This woman teaches people to think who never thought before, or who had forgotten how to think." And there was much truth in this. The hatred

he bore her was unquestionably founded, in some degree, upon that jealousy with which he was inspired by any superiority which he could not control.—*Memoirs*, vol. ii, pp. 408, 409.

The picture Madame de Staël gives of Napoleon's vulgarity, petty tyranny, and utter selfishness, in his intercourse with men and women, is more than confirmed in its correctness by the "Memoirs" just quoted, and will forever prevent his re-establishment in the respect of the world.

The literary world may well be forever proud of the fortitude with which Madame de Staël bore her misfortunes, and her unyielding persistence throughout the prolonged contest. Almost every court of Europe was open to her during her years of wandering. Friends multiplied on every hand. Her contact with the best literary minds of Germany, Italy, and England seemed to afford just the inspiration she needed, for in the years of her exile she produced her greatest works, achieved her most marked success as a leader in the realm of thought, and won her high and permanent place in literature. Whatever may be said of her disappointments and sufferings, her intellectual faculties were certainly stimulated to an unlooked-for vigor by the opposition she encountered, and even Napoleon, when, an exile himself on St. Helena, he read her immortal works, was compelled to testify to her greatness in the reluctant words, "No one can deny that she is a woman of grand talent, of extraordinary intellect; she will last."

Much of her time, during the ten years of her exile, was spent in the beautiful family home at Coppet, which at that period was one of the chief literary centers of Europe. The picture given by Dr. Stevens of the old *chateau* and the life there is charming indeed. Those who have been so fortunate as to visit Coppet will at once recognize the correctness and delicate appreciation of the following description:

The tourist in Switzerland, passing on Lake Lemman from Lausanne to Geneva, sees on the north-western shore a small village, nearly all the habitations of which seem clinging to a central stately structure: it is famous as the hamlet of Coppet, and the parent edifice is the Chateau de Necker, the home of Madame de Staël. As the steamer approaches the pier, all eyes, of educated foreigners at least, are turned from the sublimer scenery of the opposite shore to gaze on the memorable site, and it is seldom that groups of travelers do not leave the boat to pay their

homage at this shrine of the genius of the greatest woman in literary history. Colonnades of ancient oaks, horse-chestnuts, and sycamores extend from the landing up to the mansion. The latter is spacious, but presents an aspect more of comfort and good taste than of magnificence. Its principal court, formed on three sides by the building, on the fourth by a lofty grilled fence, with ample gates, is adorned with flower-beds, and flowering vines climb its angles to the roof. From its open northern side extends a simple picture of landscape beauty, designed more by nature than art: a combined English garden and park, with sward, clumps of flowering shrubs, and stately trees; a crystal brook (flowing down from the Jura) on one side; a fish-pond in the center; and graveled walks, with stone seats, winding among the trees. The interior of the mansion still retains, intact, not a few mementoes of its celebrated mistress, objects of eager interest to innumerable pilgrims—a bedroom, with its antique furniture and tapestried hangings; a library, with its crowded book-cases, writing-desk, and pictures; a *salon*, with works of art. West of the *chateau* lies the family cemetery, entirely shut in from the sight of the visitor by high walls and a dense copse of aged trees and entangled shrubs and vines. In its center stands a small chapel, within which sleeps the illustrious authoress with her parents, and around it rest her children and grandchildren—four generations of the family of Necker. It is a somber inclosure, but the nightingales delight to sing in its deep shades; and the vine-clad Juras on the one side, the lake and snow-crowned Alps on the other, frame about it a picture of exceeding beauty, befitting the memory of its chief tenant.—Vol. 1, pp. 1-3.

Whenever Madame de Staël took up her residence for any length of time at Coppet the place was always thronged with her intimates, men and women of a world-wide reputation, who gave the morning to intellectual labor and the evening to amusements, literary criticisms, and social enjoyment. Besides those regularly established as her daily associates, literary celebrities from all parts of Europe were constantly wending their way to Coppet as to a shrine, and her *salon* here was almost as crowded and as brilliant as in Paris.

As her most famous works appeared at irregular intervals, the attitude of Napoleon became more threatening, until she at last determined on flight to Russia, where she was received at court with distinguished attention, and where she at once gathered around her a multitude of admirers, all famous in the world of science or letters, and vying with each other in their eager homage to her genius. Next she visited Sweden, where

her old friend, Marshal Bernadotte, (now the chosen successor of the reigning sovereign,) received her with ready honors, and where she remained eight months revising her *Réflexions Sur le Suicide*, which she had written at Coppet, and publishing the work at Stockholm early in 1813, dedicating it to Bernadotte.

Continuing her flight to London, she was received by the aristocratic and literary society of the English metropolis with the greatest enthusiasm. Napoleon's unworthy attitude secured her the ready sympathy of all Britons, and she was at once recognized as the greatest literary woman Europe had yet produced. We are told that the great houses in which she was received were "crowded by the nobility and people of culture;" and such was their eagerness to see her that "the ordinary restraints of high society were quite disregarded." At the house of Lord Lansdowne, and other similar places, "the first ladies in the kingdom mounted on chairs and tables to catch a glimpse of her." In every society she was sought for and received with all the honors due to her great powers.

Never has a woman, through the mere force of her genius, attained a triumph equal to hers. Kings and queens sought her friendship, and literary celebrities were proud of her success, since it reflected honor upon the entire fraternity. At Weimar, Berlin, and other capitals of Germany, it had been the same. Goethe and Schiller were her stanch admirers and friends. Fichte may not have worshiped at her feet, but he had good reason for remembering her, as is shown by the following anecdote related to the American scholar, George Ticknor, by the old prime-minister, Ancillon, at Berlin:

When Madame de Staël was here she excited a great sensation, and had the men of letters trotted up and down, as it were, before her, successively, to see their paces. I was present when Fichte's turn came. After talking a little while, she said, "Now, Monsieur Fichte, will you be so kind as to give me, in fifteen minutes or so, a sort of idea, or *aperçu*, of your system, so that I may know clearly what you mean by your *ich*, (I), your *moi*, (me)? for I am entirely in the dark about it." The notion of explaining, in a little quarter of an hour, to a person in total darkness, a system which he had been all his lifetime developing from a single principle within himself, was quite shocking to the philosopher's dignity. However, being much pressed, he began, in rather bad French, to do the best he could. But he had not gone on more than ten minutes before Madame de Staël, who

had followed him with the greatest attention, interrupted him with a countenance full of eagerness and satisfaction: "Ah! it is sufficient; I comprehend you perfectly, Monsieur Fichte; your system is perfectly illustrated by a story in 'Baron Munchausen's Travels.' For, when he arrived once on the banks of a vast river, where there was neither bridge nor ferry, nor even a poor boat or raft, he was at first quite confounded, until at last, his wits coming to his assistance, he took a good hold of his own sleeve and jumped himself over to the other side. Now, Monsieur Fichte, this, I take it, is just what you have done with your *ich*, your *moi*, is it not?" There was so much truth in this, and so much *esprit*, that, of course, the effect was irresistible on all but poor Fichte himself. As for him, he never forgave Madame de Staël, who certainly, however, had no malicious purpose of offending him, and who, in fact, praised him and his *ich* most abundantly in her "De l'Allemagne."—*Ticknor's Life and Letters*, vol. i, p. 198.

Great as was Madame de Staël's charm for men, she was no less the favorite of many of the best and most intelligent women. Madame Récamier was her dearest friend, and but few of her own sex seem to have been at all jealous of her unprecedented success. On the downfall of Napoleon she returned to Paris to enjoy the protection and friendship of Louis XVIII., and to achieve her greatest social triumph. Since she was now persuaded that a republic was not yet practicable for Frenchmen, "her *salon* became one of the forces of the Restoration." The highest society of Paris gathered around her, and her house immediately became once more the intelligent center of France. During the memorable "Hundred Days" she was forced again to retire to Coppet. Even there she was followed by the persistent offers of Napoleon touching a reconciliation and the enlistment of her voice and pen in his favor, but she remained firm in her conscientious opposition. Her health now began rapidly to fail, and after seeing her daughter most happily married to the Duc de Broglie, and the center of a charming social and literary circle in Paris, she seemed conscious that her remaining life would be brief. Notwithstanding her declining health, she attained, in the winter of 1816-17, her highest power in the society of the metropolis. Says one of her guests:

Every evening her *salon* was crowded with all that was distinguished and powerful, not in France only, but in all Europe, which was then represented in Paris by a remarkable number of

its most extraordinary men. She had, to a degree perhaps never possessed by any other person, the rare talent of uniting around her the most distinguished individuals of all the opposite parties, literary and political, and making them establish relations among themselves which they could not afterward entirely shake off. — *Child's Memoirs of Madame de Staël and Madame Roland.*

Her mind remained firm and clear to the very last. She passed the whole of her last day, we are told by one who was present, seated in her arm-chair, conversing with her friends. She passed away in great peace, with her family around her, on the morning of July 14, 1817. Whatever may be thought of the errors of her life, from which she suffered so much, she died expressing a firm faith in the Christian religion as "affording the only and the sufficient solution of the problem of life," and believing that "the true end of life is the religious education of the heart." Her remains were entombed at Coppet.

We have space in this paper for only a brief reference to Madame de Staël's most noted literary productions. Her work on literature was published in 1800. It revealed at once her vast store of knowledge and her consummate skill in making it available for her purpose. Although the theories she advanced and defended did not meet the approval of the best minds among her critics in France—whatever may be said of the German thinkers, with whom she more nearly agreed—still the learning, the brilliancy, and vigor of the treatise were acknowledged by all, and her reputation as a profound thinker, an acute philosopher, and a fascinating writer, was at once assured. The plan of the treatise is very comprehensive:

It first presents an analysis, moral and philosophic, of Greek and Latin literature, with reflections on the consequences, to the human mind, of the invasions of the Northern peoples, of the establishment of Christianity, and of the revival of letters; and a rapid review of modern literature, with detailed observations on the chief works of the Italian, English, German, and French languages, considered in reference to the general idea of the essay: that is to say, the relation of the social and political conditions of a country to the dominant spirit of its literature. The second part discusses the state of intelligence and literature in France since the Revolution, and, inquiring what they would be if France should possess the morality essential to republicanism, it shows her actual degradation, and her possible amelioration, as deducible from the examples treated in the first part. The doc-

trine, or hypothesis, of the treatise is the perfectibility of the human race. "I adopt with all my faculties," she says, "this philosophic belief. It is the conservative, the redeeming, hope of the intellectual world; it imparts a grand elevation to the soul—its highest consolation. The doctrine lifts the weight of life and gladdens all our moral being with the happiness and nobleness of virtue. It is not a vain theory: we are conducted to it by the observation of facts."—Vol. i, p. 231.

This doctrine met with great opposition in France, and immediately provoked much discussion, which finally brought out some of the best thinkers of Switzerland and Germany upon the subject. As the production of a woman, the book was the marvel of all Europe. For a long time it maintained a strong hold upon reflecting men; and whoever reads it now will find that many opinions, since thoroughly examined and adopted by the most vigorous leaders of thought, were first advanced and defended in its pages. Whether we accept or reject her theories, we are astonished by the variety of learning, the individuality of mind, and the acute reasoning of the work. In these respects it probably has no equal among the writings of women.

"Delphine," her first and, in the opinion of many, her best romance, was published in 1802. It was written amid troubles, anxieties, and threatening dangers, which would have been unbearable but for the diversion and comfort which literary activity afforded her. Her design in "Delphine" seems to be to express a profound pity for women with strong minds and hearts to whom the happiness of love in marriage has not been accorded, and to show that it is not only difficult for them to "inclose themselves within the narrow bounds of their fate," but more difficult for them to overstep those bounds, without experiencing the keenest suffering. It is possible, in a romance, to present such a thought in a variety of forms; so she pictures a woman (said by many to represent herself) brilliant but unhappy, "dominated by her affections, badly directed by her independent spirit, and suffering by her most amiable qualities." A desire for happiness in marriage, and a settled conviction that it is impossible to be otherwise happy, pervade the entire book. The great genius displayed in "Delphine" was acknowledged by all; but its morality was at once questioned. While, perhaps, the charge of immorality cannot be

fully maintained, still it plainly "is not a wholesome book, morally or intellectually," although in this regard it is the best book among similar productions in French literature of its time. Vinet criticises the work severely from his own high moral stand-point; but he also says: "Delphine, with all her errors, is one of the most touching creations of genius; her character is as true as it is charming. It is impossible not to love this generous soul, which lives only for love and self-sacrifice. No fiction has ever been more vitally real. No work of Madame de Staël has been written with more facile, more abundant, power. If she has not yet the maturity of her opinions, she has, I believe, all the plenitude of her talents." In the most thoroughly finished character of the book, Madame de Vernon, she doubtless intended to depict Talleyrand. The Machiavellian minister at once recognized the likeness, and said to his friends, alluding to the virile character of Madame de Staël's mind: "In her romance she has disguised us both as women—herself and me." "Delphine" excited great interest, both in literary and fashionable circles, and increased the already brilliant reputation of its author, since it revealed her power in an entirely new field of literary effort. From this point on she stands acknowledged by the best minds as the greatest female thinker and writer of her age.

"Corinne," by which she is probably best known to American readers, was published in 1807; and, according to Vinet, it was one of the greatest literary events of the day. The book was written after a long journey through Italy, and a most thorough study of its scenery, social life, manners, and customs, and especially its art and art treasures. It abounds in magnificent descriptions and keen criticisms. It is most rich in healthful sentiment, deep thought, and genuine morality. The true idea of the beautiful nowhere receives a clearer presentation, or a more enthusiastic and just defense, than in this work of her superabundant genius. Its success was "instantaneous and universal." It is a romance, and, at the same time, a faithful picture, and "a record of subtle and precious thoughts." It reveals the freedom and vigor of the author's matured powers. Throughout Europe it was received with enthusiastic praise. Even in cultured and critical Edinburgh it met with the approbation of all. Jeffrey, in the

"Edinburgh Review," pronounced Madame de Staël the greatest writer in France since the time of Voltaire and Rousseau, and the greatest female writer of any age or country.

The "*Allemagne*" was published in London in the autumn of 1813, and so great was the interest it excited, that within three or four years it was translated into all the principal tongues of Europe. The work is divided into four sections. The first treats of Germany and the manners of the Germans; the second, of literature and art; the third, of philosophy and morals; the fourth, of religion and enthusiasm. The "*Allemagne*" does not appeal to popular readers, but universally commands the attention of scholars and the more enlightened classes. Mackintosh, in the "Edinburgh Review," said: "The voice of Europe applauds this as a work which, for variety of knowledge, flexibility of power, elevation of view, and comprehensiveness of mind, is unequaled among the works of women; and which, in the union of the graces of society and literature with the genius of philosophy, is not surpassed by many among those of men." The "*Allemagne*" first opened up to France and to Europe generally the vast products of the German intellect; and must be considered as "the initiative of foreign criticism on German literature." As an adequate survey of German life and literature it has, necessarily, by the lapse of time, become deficient; but, like all works of genius, it is immortal, and must forever stand as the most worthy exponent of the rare gifts of the greatest of Frenchwomen.

ART. VI.—PROFESSOR BOWNE'S METAPHYSICS.*

IN the year 1872 there appeared in the "New Englander" a series of articles on Herbert Spencer. Their boldness of statement, freshness of thought, and aptness of illustration, attracted wide attention. Excepting the article of Mr. Martineau, no abler criticism of Mr. Spencer has yet appeared. The author of these articles was Professor Bowne, then a student in the University of New York. Seven years later "Studies in Theism" appeared, a popular discussion, with the promise

* "Metaphysics: A Study in First Principles." By Borden P. Bowne.

in the Preface of a more philosophical treatment of the subject in a later volume. In the work now before us this promise is fulfilled. Though rather expository than original, "Metaphysics" is by far the most elaborate work that Professor Bowne has yet written. As Professor Latimer remarked, it is essentially an exposition of the philosophy of Lotze. Were he alive the great thinker might well congratulate himself on having found so able an expositor. Rare is it, indeed, that so acute a thinker, so clear and forcible a writer, as Professor Bowne can sympathetically expound not only the broad general principles of a philosophy, but its minutest details.

I propose to give some account of the fundamental principles of this philosophy. My object is exposition, not criticism. I shall try to state and illustrate the broad general principles of this philosophy so that the main outlines of the whole can be seen in the order of logical dependence.

The book aims to show that the universe is only the manifestation of God—has its being solely in him. My confidence in the conclusions of science, in the facts of perception, in the existence of my fellows, is only justified by my faith in God. That the arguments upon which these conclusions are based may be thoroughly understood, it is necessary to get a clear apprehension of Professor Bowne's starting point. Every philosopher consciously or unconsciously starts from common sense. But there are two radically different ways of appealing to common sense. M'Cosh, for instance, appeals to common sense to establish as absolute certainties all those facts and principles having the characteristics of self-evidence, necessity, and universality. Spencer, on the other hand, appeals to common sense merely for provisional truths, and claims that these are justified or condemned according as the results reached from a logical use of them are consistent or inconsistent. Professor Bowen's method of appealing to common sense is a kind of compound of the two I have described. In partial agreement with M'Cosh and his school, he would repose unlimited trust in the *principles* of common sense, but not in its facts. In partial agreement with Spencer, he would regard the *facts* of common sense as only provisionally true, but not its principles. In agreement with M'Cosh, he holds that "the mind is able to know some things on its own account, and thus the

warrant for such knowledge is simply rational insight;" that these truths, thus known "by their own self-evidence," verify themselves. In agreement with Spencer, he says:

In discussing our theory of things, we propose, therefore, to take every thing as it seems to be, and to make only such changes as are necessary to bring our views into harmony with themselves. The reasons for doubt and modification are to be sought entirely in the nature of the object, and not in the possibility of verbal doubt. . . . If we distinguish between appearance and reality, it is because reason can be harmonized with itself in no other way. We take, therefore, the theory of things which is formed by spontaneous thought, and make it the text for a critical exegesis in the hope of making it adequate and consistent. We take the notions of common sense as they exist, and the functions ascribed to them, and change them only as reason itself prescribes.—P. 18.

Professor Bowne's figure puts the matter clearly: the common-sense theory of things he makes the text for a critical exegesis. Self-evident truths, known by the mind's own insight, are the principles of interpretation. Obviously, the first question is, What is the text? and, second, What does he hold to be the proper principles of interpretation? Professor Bowne has nowhere given an explicit answer to these two questions, though it is easy to see what would have been his answer to the first. The conception of the world as it presents itself to common sense is that of a wide-spreading universe, extending indefinitely in infinite space, and of inconceivable duration. The objects about us appear to be colored, gustible, sonorous, and fragrant. Their colors, sounds, tastes, and smells appear to be perceived directly, as well as their distances and directions from us. They appear to be altogether independent of our minds and of all mind. If every thinking being should cease to exist, the world would continue to exist with all its tastes, and odors, and colors, and sounds. The various parts of the universe appear to be independent, and at the same time constantly acting and reacting upon one another, producing motions in various directions and of various degrees of rapidity, receiving and inducing endless changes; and yet, while changing, remaining the same throughout. The bodies of human beings are animated by consciousness and directed by wills; but the relation of dependence between the body and consciousness common sense does not clearly conceive. This, I conceive, is

the text which Professor Bowne subjects to a critical exegesis. The principles by means of which he interprets it, principles which he assumes to be self-evident, are the following: (1) Being can be assumed only as it explains phenomena. (2) Every change is the result of efficient causation. (3) The law of sufficient reason, which demands in the cause some determining ground for the specific character of the effect, must be satisfied. (4) Only the definite can explain the definite. Only the active can explain the active. (5) There can be no action without reaction. (6) A necessary cause cannot produce a free effect. (7) The mind must find rest or satisfaction. (8) The inconceivable is the impossible. (9) The facts of common sense are only provisionally true. Its principles are absolutely certain. (10) The action of the world is in harmony with moral laws. (11) The truth cannot diverge too widely from the opinions of common sense without inconsistency with Principle 10.*

* I have already said that Professor Bowne nowhere explicitly states the self-evident principles, or those assumed to be such, upon which his reasoning depends. It is a matter of regret that he did not. It would have greatly diminished the labor of his readers to have had a clear, succinct statement of the premises assumed as self-evident, somewhat as geometricians are in the habit of stating their axioms in the beginning of their treatises. I suspect they are frequently troubled because they think he is trying to prove what he is really assuming as self-evident. The self-evident principles attributed to him in this article are the result of a very careful examination of his system. There are some, such as the trustworthiness of memory, assumed by him in common with all thinkers, which I have not thought it worth while to state. The seventh and eighth I think Professor Bowne would refuse to acknowledge. I understand the seventh to mean that the mind must find conclusions which appear to be reasonable, or, rather, rational. As I interpret it, it amounts to this: The universe must be rational. I suspect Professor Bowne would say that he means by it only that the mind must not commit suicide, must not hold contradictory conclusions. The reader will observe when it is used as a premise, and can decide whether he really uses it in the sense I have explained. On page 109 he seems explicitly to disclaim the eighth. I am constrained, notwithstanding, to believe that he did hold it practically, since a number of his most important arguments depend entirely upon it, as the reader will observe. I am somewhat in doubt whether to class the ninth among his self-evident principles, since he might make it an induction from the procedure of the sciences. In that event, the procedure of the sciences is either self-evidently correct, or it is a mere assumption. We cannot imagine that Professor Bowne intended to base his whole system on an assumption, and, if not, I have made no mistake in attributing to him the opinion that it is self-evident that the facts of common sense are only provisionally true. In stating the eleventh so indefinitely, I am only following Professor Bowne. Subjective idealism—Berkeley's—departs from common sense so widely that we cannot suppose it true, in Professor Bowne's opinion, without reflecting upon the

With our text and principles of interpretation before us, we can proceed to our critical exegesis. We say of the universe as a whole and of its several parts that they exist; what do we mean by that? "*In what does the nature or being of things consist?*" The being of things is sometimes thought to consist in pure being, which is destitute of characteristics or quality of any kind. Of pure being we can only say that it is. We cannot say that it is this, or that, because in saying so we should predicate characteristics of it, and by definition it is destitute of these. Our first and third principles dispose of this theory. Being must be so conceived as to explain all manifestation, and, by the law of the sufficient reason, every manifestation must have some determining ground in its cause to explain its own specific character. Further, every manifestation is definitely this, or that, and, by our fourth principle, only the definite can give rise to the definite. The passive being of common sense, and the substance of the Scotch metaphysicians, are as easily disposed of. Passive being does nothing, explains nothing. By our first principle, the only reason for postulating the existence of any thing is that it may serve to explain phenomena. The substance of Scotch metaphysics is exposed to the same objections; for if active, the form of its action would be a quality, and, as inactive, it is only the passive being already disposed of. What, then, is the mark by which we distinguish being from non-being? "Common sense would at first be tempted to find it in phenomena. The real is that which can be seen or touched. But common sense would quickly perceive the untenability of this view and the idealism implied in it, since it would make the existing identical with the phenomenal;" that is, with states of consciousness. "Since this mark cannot be found in being it must be sought elsewhere, and it appears that the distinctive mark of being consists in some power of action. Things, when not perceived, are still said to exist, because of the belief that though not perceived, they are in interaction with one another, mutually determining and determined. Things are distinguished from non-existence by this power of action and mutual determination. . . . In speaking of pure

moral character of the universe, so to speak. Phenomenalism, Professor Bowne's idealism, though it departs from common sense very widely, does not, he thinks, if true, reflect upon the moral character of the universe.

being we said that only the determined can exist; we must now supplement this by adding that only the determining has existence."—P. 46. We shall see additional reason for this if we remember that being is posited for the explanation of phenomena, (Principle 1,) and that only the active can explain the phenomena of this changing world, (Principle 4.)

But a difficulty occurs. "It will be said that our definition of being is not a definition, but only gives a mark which being must have. But, back of the power by which being is distinguished from non-being, lies being itself, and we seek to know what this is. The notion of cause admits of analysis into the ideas of being and power, and hence cause is the union of the two. The being has the power, and the power inheres in the being."—P. 40. But we have only to refer to the principles already stated to see the answer to this question. If only the active can give rise to action, then the being which has action must be active. (Principle 4.) If we are troubled with the image of a hard, inactive core, as the representative of reality, let us persistently remember that only the active can explain action. But might not being, whose entire nature is action, suspend its action without ceasing to be? Might not a color cease to be a color, and yet remain a color? One question is as sensible as the other. Let us note, then, that Prof. Bowne's answer to the first question is that the being of things consists in some power of action. Note carefully that he does not hold that being is pure activity. The act cannot be conceived without the agent, and hence, according to Principle No. 8, we deny that the agent can, in reality, be separated from agency; each exists and is possible only in the other.

Hitherto we have been discussing the nature of things as distinguished from non-existence. Our effort has been to ascertain what fact we really predicate of a thing, or ought to predicate of it, when we say it exists. We now ask, *What is the nature of things as distinguished from one another?* Gold and silver, hydrogen and chlorine, matter and spirit, are very different. In what consists their difference? is the question we now attempt to answer. The answer to this question is really a corollary from the conclusion already reached. If the nature of being in general is to act, the nature of particular beings must be to act in a particular way. As there cannot be being in general,

so there cannot be action in general, and the particular concrete activities which constitute things, constitute different things because they are different activities. We know nothing about the mode or nature of these activities. We cannot tell whether they are conscious or unconscious. We only know that they are due to different agents acting in different ways, or according to different laws, otherwise what we call different things could not manifest different phenomena. Note, however, that when we say things are different agents, acting according to different laws, we are not to suppose that they all have a common being, for this would be a return to the notion of pure being. We mean not only that they differ in their form or kind of activity, but that in consequence they are agents differing through and through. Common sense naturally tends to locate the nature of the thing in its sense qualities. The nature of the orange is found in its color, taste, odor, etc. But thinkers of all schools have been compelled to abandon this idea. It is universally agreed that the so-called sense-qualities are mere states of the mind. They have an objective cause, to be sure, but utterly unlike the subjective effect. When this view is abandoned, common sense finds solace in the notion that the thing is an enduring, changeless substance, and that its qualities are its changing states. But, according to our fourth principle, this view is untenable. A changeless, inactive substance cannot give rise to action. Note, then, as our answer to the second question, "that the nature of a thing is that law or principle of activity whereby it is not merely a member of a class, but also and primarily itself in distinction from other things.

We have been occupied thus far with two questions, and the results reached have pretty thoroughly transformed the common-sense conception of the world. Starting from colored, gustable, fragrant, and sonorous objects, we have reached unpicturable *agents*, performing unpicturable activities, some of which produce in us those states of mind which we mistake for sense-qualities of objects, and imagine to be independent of the very mind in which they dwell. Let us examine another part of our text. *Common sense affirms that things change and yet remain the same.* Is that so? and if so, in what sense? Common sense returns a very simple answer. Common sense

affirms that things change and yet remain the same, because things are *changeless substances with changing states*. But this view we have already disproved again and again, and there is no need to examine it further. A changeless substance furnishes no explanation of changing states; only the active can give rise to action. (Principle 4.) If the qualities or states of a thing change, it is because the thing itself changes through and through. Here, then, we are in sight of the answer to our question. Common sense and science agree in assuring us that things are constantly changing; that it would be as easy to find co-existent points of time as to find a thing exactly the same in two consecutive instants. The change may be too minute to be detected, but we are sure it is there, and that keener perceptions would reveal it to us. There is nothing left to us, therefore, but to say that the thing itself changes constantly, and changes *in its absolute totality*. We have seen that the nature of all being is to act. We must now supplement this conception, and say that the nature of things is to act, and that, as a result of this action, the agent is constantly changing. Call a thing at any point of time A. Then we must conceive of it as passing into A', and this into A'' and A''', and so on. But this illustration is imperfect. We must not conceive of it as resting, so to speak, for a point of time in A, and then suddenly ceasing to be A and becoming A'. If we keep firmly before our minds the conception that the nature of being is to act, we shall understand that A never *is*, in the sense of enduring. As soon as it begins to be, it begins to cease to be. There is no gap between A and A'. Rather, if I may so express it, a constant gliding from A to A', and from A' to A'', and so on, according to the law which differentiates A from B. Is A the thing, and are A, A', A'', A''', etc., states? No. At one moment the thing is A; the next, it is A'; the next, it is A'', and so on. There is no reason whatever to single out one member of the series and call it the thing and the rest states. Each of them is the thing in that point of time in which it has its existence. Must we then entirely eliminate the idea of identity from our conception of the thing? Not quite. A changes into A', A'', A''', and so on, and B into B', B'', B''', and so on, according to a certain *law*. There is a *law* for each series of things, if I may so speak, which *law* remains the same. So

true is this that we can not only have A^* developed from A , A' , A'' , A''' , etc., but by reversing the conditions we can develop A from A^* . We get ice from water by freezing it, and by the application of heat we get water again. Things change, then, according to a law, and this law remains the same. The law abides. The thing is constantly changing. As the velocity of a falling body constantly changes, according to an unchanging law, so things are constantly changing in accordance with a law that does not change. The only identity, therefore, to be found in impersonal things is the identity of law; all else is constantly changing. There is one kind of being, however, which unites identity with change in a different sense.

In personality, or in the self-conscious spirit, we find the only union of change and permanence, or of identity and diversity. The soul knows itself to be the same, and distinguishes itself from its states as their permanent subject. This permanence, however, does not consist in any rigid sameness of being, but in memory and self-consciousness, whereby alone we constitute ourselves abiding persons. How this is possible there is no telling; but we get no insight into its possibility by affirming a rigid duration of some substance in the soul. The soul, as substance, forever changes; and, unlike what we assume of the physical elements, its series of changes can be reversed only to a slight extent. The soul develops, but it never undevelops into a former state. Each new experience leaves the soul other than it was; but, as it advances from stage to stage, it is able to gather up its past and carry it with it, so that at any point it possesses all that it has been. It is this fact only which constitutes the permanence and identity of self.—Page 97.

In brief, were our being only what Hume and James Mill affirmed it—a series of states of consciousness—a string of beads, somehow acting as though hung on a string and yet without any string—personality would have no other kind of identity than is found in impersonal being—the identity of law. But in addition to this, we have memory and self-consciousness, “whereby a fixed point of personality is secured and the past and present are bound together in the unity of one consciousness. The permanence and identity, therefore, are products of the agent’s own activity. We become the same by making ourselves such. Numerical identity is possible on the ontological plane; but proper identity is impossible except in consciousness.”—P. 98.

We take up another clause of the text of common sense. Common sense affirms that the various objects of the universe, while utterly independent, form *an interesting system*. The sun, for example, is supposed to exist in absolute independence of every other part of the universe, and yet to be constantly exerting an influence upon, and receiving influences from, every atom that exists in infinite space. We ask for the explanation of this. *We seek to know how independent things can interact.* "The fact to be explained, when reduced to its lowest terms, is this: When A changes, B, C, D, etc., all change in definite order and degree." What is the explanation? The answers of common sense will not detain us long. It is said that the thing transfers its state, condition, or influence, and that this transference is the act. But what is the state of a thing but the thing itself acting in a certain way? We have seen that things are agents, acting through and through. The only intelligible sense in which we can say that a thing transfers a state, influence, or condition to another thing, is that it produces a change in that other thing. But this is only a restatement of the problem to be explained, and not a solution of it. What we seek to know is, how independent things can interact, and we get no answer to this question by being told that they do. If we can only remember that things are agents active throughout, we shall understand that a state or condition of the thing is nothing but the thing itself at that particular time. We shall see that since the only existing things are agents, acting according to various laws, there is nothing to be transferred—that the states, influences, and conditions of common sense are mere names, empty of all meaning. We shall not imagine that we have explained the relation between A and B by manufacturing an unmeaning *x* as a go-between, especially so when its relation to A and B is exactly that which they now bear to each other, and, therefore, equally in need of explanation. We shall see that it is folly to solve one problem by creating another of the very same nature. Philosophy has made many famous attempts to solve this problem. The doctrine of Pre-established Harmony explains it by denying interaction. Independent things do not interact, because there is no interaction. Things seem to interact because they were adjusted to one another from all

eternity. When I lift my arm my volition seems to cause it, but it really has nothing to do with it. The motion of my arm follows my volition because it was pre-arranged to do so by Omnipotence. The wind does not cause the motion of the leaf. It moves solely because it was pre-determined to do so when the world was created. Occasionalism also solves it by denying interaction. Occasionalism locates the exercise of Omnipotence at the time of the event, instead of at creation. When I think I lift my arm, it is not I that do it; it is done by the immediate exercise of the power of God. What people in general regard as causes are merely occasions upon which God puts forth his activity. Positivism disposes of it by declaring it insoluble. Whether there is any such thing as action, in Professor Bowne's meaning, it declines to say. One event follows another, one phenomenon another, and this relation of sequence is the only action we know any thing about or have any business to believe in—though we have no right to disbelieve in it. A glance at Professor Bowne's self-evident principles will show us that he cannot accept any of these answers. We only assume being as it explains phenomena, (Principle 1,) but according to the doctrines of Occasionalism and Pre-established Harmony things really explain nothing. They are useless idlers in a universe where all the work is done by Omnipotence. We are compelled, therefore, to drive them out of the universe altogether, and we are left with no independent things to interact, and no problem to be explained. Positivism is equally absurd, because it rests on a doubt of efficient causation, (Principle 2.) Prof. Bowne himself unties the knot by cutting it. How do independent things interact? They do not interact, said Leibnitz and the Cartesians, because there is no interaction. They do not interact, says Prof. Bowne, because there are no independent things.

By definition, the independent must contain the ground of all its determinations in itself; and by analysis, that which is subject to the necessity of interaction must have the grounds of its determinations in others as well as in itself. The two conceptions will not combine, . . . and, since interaction must be affirmed, the only way out is to deny the independence of the plurality, and reduce it to a constant dependence, in some way, upon one all-embracing being, which is the unity of the many, and in whose unity an interacting plurality first becomes possi-

ble. An interacting many cannot exist without a co-ordinating one. The interaction of our thoughts and other mental states is possible only through the unity of the mental subject, which brings all its states together in the unity of one consciousness. So the interactions of the universe are possible only through the unity of a basal reality, which brings them together in one immanent omnipresence. And this we affirm, not at all because of the mystery of interaction between independent things, but because of its contradiction. . . . But if we deny their independence, what need is there for going outside of them for something else on which they depend? Why not make them mutually independent, so that the series of things, A, B, C, etc., shall not depend on Alpha, but on one another? In this way each member of the system would exist only in connection with the other members, but the system itself might be independent. . . . One manifest objection is, that it seeks to make an independent out of a sum of dependents. A, B, C, etc., are severally dependent, but $A+B+C$, etc., is independent. But if A, B, C, etc., are distinct ontological units, this is absurd. There is nothing in the sign of addition which is able to transform a dependent thing into an independent. There must be some bond underlying that sign, and that bond is interaction. . . . We conclude, then, that the whole can never be reached by summing the parts, but that the parts must be viewed as phases of the whole.—Page 125.

Let it be carefully noted that this reasoning applies to space and time—indeed, to every thing that is. We cannot assume space and time, or being of any sort, save to explain phenomena; and if existing, they are active, and, therefore, have a place in the interacting system which requires the unitary, self-existent, basal being for its support and explanation.

It will conduce to clearness, perhaps, if we pause here and take a look backward. We have gone still further from the apparently plain facts of common sense. In the simple effort to make our text consistent with itself, and with the self-evident principles of reason, the independent interacting objects of the external world, together with the space and time in which they are supposed to exist, have gradually vanished. Colors, tastes, smells, sounds, space, and time have retreated from the world without to consciousness, and in their stead is left an Infinite Being, whose activities, together with those of finite consciousnesses, make up the universe. Perhaps some one raises a question here, and asks why consciousnesses instead of consciousness? What reason has the individual

thinker for postulating the existence of any thing else save the Infinite? The Infinite is the cause of causes. No thought, emotion, or sensation presents itself to the thinker of which he is not the cause. Why posit the existence of any thing else? This question is especially pertinent when it is remembered that we have already most violently mistaken the results of its activities for things totally different. We have imagined ourselves seeing a hard, extended, external world, but it has all disappeared in the course of our argument, and we have found the external world of the senses only a projection of the results of the activity of the Infinite. What reason have we to suppose the world of persons is any thing more? Our experiences being what they are, we should have the same reason for believing in a world of persons, if there were no persons in the universe. Will any one say that the Infinite cannot produce in us those experiences of sight and sound which we call seeing and conversing with our friends? These experiences given, and the whole ground of our belief is stated: similar experiences were only the ground of delusion in the case of the external world; why trust them here? Professor Bowne's answer is instructive: "The true reason can be found neither in psychology nor in metaphysics, but only in ethics. Our belief rests ultimately on the conviction that it would be morally unbecoming on the part of God to subject us to any such measureless and systematic deceit," (Principle 10.) At first sight there seems to be an inconsistency here. We have established the existence of our fellows by appealing to the veracity of the Infinite. But we have concluded that the things about us, the objects of the external world, are nothing but the activities of the Infinite. If the veracity of the Infinite is a sufficient guarantee of the world of persons, why not of the world of things? And conversely, if it is not a sufficient guarantee of the world of things, how can we accept the world of persons on such authority? The inconsistency will disappear if our examination of the common-sense theory of the world is borne in mind. By a rigid course of reasoning, we have found ourselves obliged to deny that the being of the external world consists in pure being, or substance, or the sense qualities of matter, and to affirm that it consists in the acts of a unitary, basal being, infinite, in that it is the self-sufficient source

of the finite, and absolute, in that it is not subject to external restriction or determination. It will be remembered that we reached this conclusion to escape contradiction, and to avoid inconsistency with those first principles of which we are as certain as of truth itself. When, then, it is asked, if the veracity of the Infinite does not commit us to the common-sense theory of the world, the question really amounts to this: Does not the veracity of the Infinite commit us to a theory which is full of inherent contradictions and irreconcilably opposed to those first principles whose absolute certitude is guaranteed by their own self-evidence? To say that it does, would be to affirm that we have the authority of the Infinite for being philosophical skeptics, for doubting that there is such a thing as truth attainable by us. This conclusion is absurd. The veracity of the Infinite cannot warrant us in doubting every thing, itself included. If we really have entire confidence in the veracity of the Infinite, we ought to have entire confidence in the faculties which it has given us, and in the conclusions to which a right use of them leads us. If a careful use of our faculties leads us to deny the objective existence of space and time—to affirm that colors, tastes, sounds, and odors are only states of consciousness, and that the external world itself is only the acts of the Infinite—this is the conclusion to which the veracity of the Deity commits us, and no other. But why conclude that the external world is a system of activities, or energizing on the part of the Infinite, and not simply a series of presentations in our minds? Our discussion, so far, has rather consisted in a demonstration that the common-sense view cannot be held, than in the proof that our view is necessarily true. We have, indeed, shown that our view is destitute of contradictions, and that it is in harmony with the first principles of reason, but is not the other also? Those who believe that the external world is simply a series of presentations in our minds may affirm an objective cause, and thereby satisfy the principle of efficient causation. Since the time of Berkeley, no one has had any success in attempting to show that there are any facts which this theory does not account for. All careful thinkers have been compelled to admit that if every thing should cease to exist except God, willing that we should have these experiences which we call perceiving a thing, we should never

know it. Why, then, affirm that the world is any objective fact, even though that objective fact be a system of energizing on the part of the Infinite? The chief reason is, that we "cannot avoid a feeling of dissatisfaction" with the view that "God is doing nothing in time but furnishing finite spirits with ideas that are for the most part illusory." "We lift up our eyes to the heavens, and instead of a revelation of might and magnificence we have a presentation, and this we falsely interpret." "If God have any interest in deceiving us in regard to external knowledge, we have no psychological or metaphysical means of defense against the fraud. Our only ground of assurance is the ethical conviction that such a tissue of deceit and magic would be outrageous. If we further ask what this conviction is based on, the answer must be that there is nothing deeper than itself."—Page 457. (Principle 10.) "If this fail, there is nothing left."

Our "world view, then, contains the following factors: (1) The Infinite energizes under the forms of space and time; (2) The system of energizing according to certain laws and principles, which system appears in thought as the external universe; and, (3) finite spirits, who are in relation to this system, and in whose intuition the system takes on the forms of perception." But what is the relation of finite persons to God? We have seen that impersonal finite things, matter, space, time, all impersonal things, are simply manifestations of the activity of the Infinite. Is this true of finite persons? Professor Bowne does not give a very explicit answer to this question. Hints thrown out here and there, together with the analogies of his system, lead me to think he has followed Lotze here also.* Lotze held that finite persons are a part of the manifestations and activities of the Infinite, which self-consciousness and memory mysteriously transform into substances. Viewed in relation to the Infinite they are phenomena; viewed in relation to themselves they are substances, having the power of free moral agents. Let any theist who finds difficulty with this view try to think through some of his own beliefs, such as, God knows all things, even the thoughts of our hearts; we derive our being from him and live in absolute dependence upon him; we are free moral agents. When

* See Preface, p. 7.

these and similar assertions are thoroughly realized, and their relations to each other comprehended, then let the reader return to this position of Lotze and Professor Bowne.

But what is the relation of the Infinite to the finite? The finite, we have seen, has only a phenomenal existence. The Infinite and its activities, together with conscious finite beings, make up the universe. The Infinite itself, so far as yet appears, may be viewed either as blind, unintelligent, unconscious cause, or as free, intelligent, and conscious. In the former case, the finite must be viewed as expressing the nature of the Infinite; in the latter its plans and purposes. In the latter case "No member of the system will have any ontological or other rights except such as its position and significance in the system secure for it. Every finite being is what it is, and where it is, and when it is, solely and only because of the requirements of the fundamental plan." In the former "the finite is just as dependent, and the nature of the Infinite becomes the determining principle of all existence. The system and its members will be in every respect what this nature may demand, and a knowledge of what can be, will depend upon a knowledge of this nature." Unless you can grasp the nature of the Infinite in the one case, or learn his plans in the other, you have no logical ground for any confidence respecting the future. How do you know that it is not a necessary consequence of the nature of the Infinite, supposing it to be unconscious, that you and all other finite beings should cease to exist in the next instant? Have you been able to discover its nature, and deduce from thence that the universe will stand a thousand years? Supposing it to be conscious, how do you know that it is not in accordance with the purposes of the Infinite that all things should cease to exist in the next instant? Do you talk about deductions from the uniformity of nature, the doctrine of probabilities, the indestructibility of matter, etc.? How do you know that it results from the nature of the Infinite that nature shall be uniform to-morrow? If the Infinite be intelligent, the uniformity of nature is only an expression of the unfailing steadiness of his purposes. Will any one venture to say that it does not accord with the purposes of Omniscience to introduce new factors into the phenomenal system from time to time, and withdraw old ones? How do you know that nature has been uniform in the

past? "If the arch of being were sprung at a word, the laws of the system would still have a virtual focus in the past, just as the rays of light from a convex mirror seem to meet behind the mirror but do not." The doctrine of probabilities is based on the assumption that the known facts are the whole facts. How do you know that the Infinite is not constantly creating new factors and withdrawing old ones, in consequence of the law of his nature or the character of his purpose? The indestructibility of matter is a mere formulation of relations observed between phenomena. How do you know that relations observed during the past will continue in the future? Are you sure that it will always accord with his plans that they should continue, or follow from the nature of the Infinite, supposing it to be unconscious? These questions can not be answered by metaphysics. Our confidence respecting the future is not based on logic or philosophy.

So far we have discussed the significance of the Infinite for the system, whatever be its nature. In this age it is unnecessary to dwell upon the interest and importance of this question as to the nature of the Infinite, and to this we now address ourselves. Given the facts of nature, and the facts and laws of mind, to determine the nature of that Infinite Being of which they are the manifestation; this is our problem. Professor Bowne advances three classes of arguments to prove that the Infinite is an intelligent and free being: (1) Ontological; (2) Cosmological; (3) Arguments based on the consequences of denying it. Under (1) are a variety of arguments. (a) We cannot conceive an impersonal Infinite. (Principle 8.) The attempt to do so results in a conception of interacting activities, instead of an agent exercising those activities. (b) We reach no proper ground of any thing on that hypothesis. State (c) was preceded by state (b,) and this by state (a,) and so on through an infinite regress. There is no satisfaction, no rest for the mind in such a conception as this. "The reason finds no rest in the assumption that the Infinite is determined by its states." We can escape this unrest only by assuming that the Infinite determines its states. (Principle 7.) But if so, (c) the abyss of arbitrariness yawns to engulf us." A self-determining and yet unconscious infinite could only arbitrarily determine, and there is no rest for the mind in that conception. (Principle 7.)

The mind can find satisfaction in asserting not only that the Infinite is free, but that it is intelligent; that it directs all its activities in accordance with an intelligent purpose. This is the only way (d) in which we can reach an Infinite really absolute and independent. (Principle 8.)

His cosmological arguments are (a) the old design argument, which is too familiar to require statement; and (b) the argument that the Infinite is free because we are, since a necessary cause cannot produce a free effect. (Principle 6.) The first proves, or is intended to prove, intelligence, and the second freedom.

The arguments advanced by Professor Bowne under the third head will not admit of brief statement. I am obliged, therefore, to dismiss them with the remark that, in Professor Bowne's opinion, freedom is necessary both to the Infinite and finite knower, or all trust in reason and science is baseless.

The limits prescribed to me will not allow the development of the remaining parts of this system. Nor is it necessary, if I have succeeded in giving the reader its great, broad outlines. If the reader has thoroughly grasped its fundamental principles he can, to a considerable extent, anticipate its further development. If God and his activities, together with those of finite consciousnesses, make up the universe, he will readily see that the atoms of matter can be nothing but elementary forms of divine activity, and that force is only an abstraction therefrom. Since every thing that is owes its existence to the purpose of the Infinite Intelligence, he will see that the laws of motion, contrary to the opinion of thinkers, are not self-evident, save to those before whom the mind of God, in part at least, is an open page, understood without the reading, but that they are learned simply by observation. He will have no difficulty in deciding the question as to whether the universe is an organism or a mechanism. In so far as the organic theory affirms that the universe is governed by *preconceived* laws, is the expression of purpose, is working toward some definite, intelligent end, in so far, from the point of view we have now reached, it is self-evidently true. In so far as the mechanical theory insists on the universality of law—insists that the present is largely, at least, the product of the past, as the future will be of the present—in so far it also is self-evidently true in a universe which expresses the unchanging purpose of God, a part of which

purpose is that men shall be able to adjust themselves to the world in which they live. The limitations of the mechanical theory will be equally evident. It cannot explain the system which all its processes assume. In assuming, as it does, the changelessness of the quantity of the system, so to speak, that no new factors will appear and no old ones disappear, it is entirely unwarranted. The system, as a whole and in every part, is what it is and where it is and when it is, simply because it expresses the purpose of God. If his purpose demands the creation of new factors, they appear; if it demands the annihilation of old ones, they vanish. Under certain circumstances that elementary form of divine activity which we call an atom obeys the laws of gravity. Under others, the laws of chemistry, heat, electricity, vitality, etc. The much-disputed question of materialism—the question as to the substantiality or non-substantiality of the soul—is seen to be disposed of. Matter is the phenomenal—the non-substantial—and cannot explain any thing. Self-consciousness and memory, which discover, so to speak, and constitute our personality, constitute our substantiality. Phenomenally the materialist is right. The creation of the soul is always preceded by certain material phenomena, but it is only because these material phenomena constitute the circumstances under which God has determined that a new soul shall begin to exist. Professor Bowne's theory of perception is, in part, at least, an immediate inference from his axiom that there can be no action without reaction. (Principle 5.) The nervous motions act upon the mind, and the mind reacts with sensation. The question whether there is any further reaction, as to whether thought imposes forms upon its sensations, brings them into relations by means of its own independent activity, does not follow from any of Professor Bowne's axioms. His affirmative answer, however, can be readily inferred from his position on self-evident truth, already stated.

Here I must bring this exposition to a close. I have only space for the most cursory criticism. If this system can answer five questions correctly it ought to be accepted: (1) Is there self-evident truth? (2) If so, how do we learn it? and (3) What truths are self-evident? (4) What is the true philosophic method? (5) What inferences follow from the correct use of the true philosophic method? Taking the second question first,

Professor Bowne is plainly right in his opinion that if there is self-evident truth it is learned by the direct and immediate apprehension of the mind. If it were learned otherwise it would not be *self-evident*—evident because of itself—but because of other reasons. But, just because of this, it appears to me that we must say that there are practically no self-evident truths, except the purely formal laws of identity, contradiction, and excluded middle. With the exception of these, there seems to me no way of distinguishing between truths really self-evident and those that simply *seem* such. Any system which assumes to rest on self-evident truth must claim that character for the facts of memory. But every one knows that memory sometimes deceives us, and the fact to be noted is, that memory deceiving us and memory telling us the truth have for consciousness the same characteristics. If one is self-evident, so is the other. If one is not, neither is the other. Of course we are obliged to say that the fact, so-called, to which memory falsely testifies is not self-evident; that it only seems to be so; that the final justification of our confidence in memory is to be found elsewhere. Now this seems to me an illustration of a general truth, which, to judge from some of his writings, Professor Bowne apprehends clearly enough. He sums up one of his Chautauqua lectures with this statement: "All beliefs and assumptions which rest upon a fundamental instinct of the mind, and which lead to mental peace, or growth, or self-possession, must be allowed to stand as true until they are positively disproved. All our knowledge rests upon an act of faith which cannot be justified except by its outcome." Now that seems to me to be very near the simple truth, but it plainly gives up the position that knowledge rests on self-evident truth. The so-called self-evident truths are simply "fundamental instincts" which, so far, have led to "mental peace, or growth, or self-possession," and the point to be noted is that this, and not any spurious self-evidence, is their sole philosophic ground. This brings me to the fourth question. Unless Professor Bowne maintains that, in the nature of the case, there can be no change in the fundamental instincts which conduce to "mental peace, or growth, or self-possession" his method transforms itself into Spencer's. His "fundamental instincts" are in the last analysis simply provisional truths, accepted because they conduce

to "mental peace, or growth, or self-possession," and to be accepted as long as they continue to do so. This change of front certainly saves his system from some paradoxical appearances. Why a fact of common sense—the independent, objective existence of space and time, for instance—should be held to be true only provisionally, while the principles of common sense are held to be absolute certainties, it is pretty hard to see. One appears to be just as much or as little self-evident as the other. It appears to me that no idealist can consistently appeal to common sense to establish any truth absolutely; he has disregarded its testimony too violently in rejecting the independent existence of the external world.

If the positions already stated have been correctly taken, the third question is already disposed of. But waiving this, it is to be noted that there is but one way in which it can be shown that certain truths, so-called, are not self-evident. When two propositions contradict each other, only one of them *can* be self-evident; the other, of course, may not be. Now the critical reader has probably seen already the contradiction between Principles 1 and 11. We assume the existence of our fellows on ethical grounds, and not because they explain phenomena, since, as a matter of fact, they do not. Either, then, we must give up our right to believe in the existence of our fellows, or give up his Principle No. 1. That first principle seems to me to be flatly inconsistent with the sound principle quoted from his Chautauqua lecture. Why may not the belief in being be a fundamental instinct, as well as the belief in causation?

The eleventh seems to me absurd on the face of it. If we accept absolutely, and without modification or qualification, every fact of common sense, on the ground that any thing else is inconsistent with the veracity of God, we have a consistent position. But the moment we modify the facts of common sense in the slightest particular all such appeals become absurd. The veracity of God either indorses every fact of common sense or none.

The seventh and eighth, as I have already said, I think Professor Bowne would disclaim, though they are necessary to his reasoning. Let the reader note what ruin befalls this system when Principles 1, 7, 8, and 11 are discredited, and he will see that the answer to the fifth question can be readily dispensed with.

ART. VII.—SYNOPSIS OF THE QUARTERLIES AND OTHERS OF
THE HIGHER PERIODICALS.

American Reviews.

AMERICAN ANTIQUARIAN AND ORIENTAL JOURNAL, July, 1882. (Chicago.)—1. The Native Races of Colombia; by E. G. Barney. 2. The Divinity of the Hearth; by Rev. O. D. Miller. 3. Palæolithic Man in America; by L. P. Gratacap. 4. Early European Pipes Found in the United States; by E. A. Barber. 5. The Prehistoric Architecture of America; illustrated; by Stephen D. Peet.

BAPTIST QUARTERLY REVIEW, July, August, September, 1882. (Cincinnati.)—1. The Necessity for the Atonement as Grounded in the Nature of Man; by Rev. A. E. Waffle. 2. Baptist Principles, Practices, and Polity: Their Soundness Vindicated by their Natural Results and Logical Consequences; by T. S. Dunaway, D.D. 3. Will and Free-Will. From the Reliques of the late Samuel Talbot, D.D. 4. The Unpardonable Sin; by Rev. J. W. Davis. 5. A Study of Plutarch—Was He Christian? by J. W. Weddell. 6. Ulrici on "The Soul in its Relation to God." Translated by Rev. Geo. B. Stevens. 7. Some Hymns and Songs of the German Anabaptists; by Franklin Johnson, D.D.

CHRISTIAN PHILOSOPHY QUARTERLY, July, 1882. (New York.)—1. The Gains and Losses of Faith from Science; by President Bascom. 2. Recent Physical Theories in their Bearing on the Theistic Argument; by Prof. B. N. Martin. 3. The Bible as a Final Authority for Religious Truth; by Rev. S. S. Martyn. 4. The Final Philosophy; by Rev. William L. Ledwith.

CHRISTIAN QUARTERLY REVIEW, July, 1882. (Columbia, Mo.)—1. Our Relations to the Denominations; by A. J. Thomson, A.M. 2. God's Touch Direct To-Day; by W. B. Gallaher, A.B. 3. Certain Alleged Immoralities of the Bible; by G. W. Longan. 4. Our Power and Our Danger of Suppressing It; by O. A. Carr, A.B. 5. The Permanent Ministry of the Church; by A. E. Myers, A.M. 6. The Simplicity of the Gospel. Part II; by Wm. J. Barbee, A.M., M.D. 7. The Tendency of Protestantism; by J. S. Lamar, A.M.

LUTHERAN QUARTERLY, July, 1882. (Gettysburg.)—1. The Church's Future; by Prof. E. J. Wolf, D.D. 2. Paul as a Witness to Christ; by President David J. Hill, A.M. 3. The Pastor's Use of the Lord's Supper; by Prof. C. A. Stork, D.D. 4. Beneficiary Education; by Rev. P. G. Bell. 5. The Evangelist of The Old Testament; by Prof. George H. Schodde, Ph.D. 6. Romans v, 12; by C. M. Esbjörn, A.B.

NEW ENGLANDER, July, 1882. (New Haven.)—1. Education of Men of Science; by Prof. Edward Hungerford. 2. Modern Materialism; by E. R. L. Gould. 3. Exegesis of 1 Peter iii, 18-20; or, Christ's Preaching to the Spirits-in-Prison; by Rev. Wm. W. Patton, D.D. 4. The Old Testament in the Christian Church; by Rev. James B. Gregg. 5. Spiritualism, a So-called Scientific Question. An Open Letter to Prof. Hermann Ulrici, D.D.; by Prof. A. Wundt, Translated by Rev. J. B. Chase. 6. The Emblems in the Lord's Supper; by Rev. Charles Beecher. 7. The Greek Text of the Revisers and its Critics; by Prof. F. B. Denio. 8. Christianity and Wages; by Rev. O. A. Kingsbury. 9. To a Portrait; by Edward Stanley Thacher.

NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER, July, 1882. (Boston.)—1. Events Incident to the Settlement of New Netherland; by James R. Stanwood, Esq. 2. Wendell Genealogy. With Tabular Pedigree; by James R. Stanwood, Esq. 3. Constables, (Concluded); by Prof. Herbert B. Adams, Ph.D. 4. Genealogy of Ezekiel Williams of New Hartford, N. Y.; by Thos. B. Seward, Esq. 5. Letters of the Rev. John Eliot; Com. by G. D. Scull, Esq. 6. Braintree Records, (Continued); Com. by Samuel A. Bates, Esq. 7. Codenham, Codnam, Codman; by Arthur Amory Codman, Esq. 8. Thacher's Record of Marriages at Milton, (Continued); Com. by Edward D. Harris, Esq.

9. Descendants of Bartholomew and Richard Cheever; by John T. Hassam, A.M. 10. Longmeadow Families, (Continued;) Com. by Willard S. Allen, A.M. 11. Wentworths at Bermuda; by Hon. John Wentworth, LL.D. 12. Additions and Corrections to the Wentworth Genealogy; by Hon. John Wentworth, LL.D.

PRINCETON REVIEW, July, 1882. (New York.)—1. Wages, Prices, and Profits; by Hon. Carroll D. Wright. 2. The Personality of God and of Man; by Geo. P. Fisher, D.D., LL.D. 3. Polygamy in New England; by Leonard Woolsey Bacon. 4. Rationality, Activity, and Faith; by Prof. William James. 5. The New Irish Land Law; by Prof. King. 6. Proposed Reforms in Collegiate Education; by Lyman H. Atwater.

UNIVERSALIST QUARTERLY, July, 1882. (Boston.)—1. St. Thomas Aquinas and the Future Life; by Rev. S. S. Hebbard. 2. The Divine Responsibility; by Rev. C. W. Biddle. 3. Theories of Skepticism—Atheism; by Wm. Tucker, D.D. 4. Human Destiny a Vital Question; by Rev. Varnum Lincoln. 5. The Puritans and the Quakers; by Leo R. Lewis. 6. The Restoration of Humanity; by Rev. G. M. Harmon. 7. "The Celestial Earth" of the Ancients; by Rev. O. D. Miller.

NORTH AMERICAN REVIEW, July, 1882. (New York.)—1. Emerson as a Poet; by Edwin P. Whipple. 2. The Business of Office-Seeking; by Richard Grant White. 3. Hydraulic Pressure in Wall-street. 4. The Ruins of Central America, Part XI; by Désiré Charnay. 5. The Things which Remain; by Gail Hamilton. 6. False Taste in Art; by Francis Marion Crawford.

August.—1. Progress of Thought in the Church; by Rev. Henry Ward Beecher. 2. The Organization of Labor; by T. V. Powderly. 3. The United States Army; by Archibald Forbes. 4. Woman's Work and Woman's Wages; by Charles W. Elliott. 5. The Ethics of Gambling; by O. B. Frothingham. 6. The Remuneration of Public Servants; by Frank D. Y. Carpenter. 7. Artesian Wells upon the Great Plains; by Dr. C. A. White.

At the time that rumors were pervading the public mind impeaching the moral conduct of Mr. Beecher we were in Florida, and were asked by a venerable Presbyterian minister, "What is the present impression at the North in regard to Mr. Beecher?" We replied, as nearly as we can recollect, in the following words: "We are all very unwilling to associate any impure idea with Mr. Beecher's moral character. As to his theology, we Methodists do not now vary very far from his positions, but we have fearful misgivings as to where he will finally land." "That," replied he, "exactly expresses my feeling." At the present time Mr. Beecher may talk about "the Church," but the evangelical Church does not accept him as her spokesman, nor adopt his statements as generally just or true.

Mr. Beecher's first sentence (in Article First) is this: "It may seem strange to say that if the American people are ever driven away from the Church, and from faith in the Christian religion, it will be the fault of the Church and of the pulpit."

This reminds us of a chapter in the "Memoir of Byron" written a few years ago by his elegant Italian strumpet, Guicci-

oli. In treating the moral character of that celebrated genius she showed to her own satisfaction, and no doubt to the satisfaction of her own class, that Byron's immoralities were the result of the misdoings of the Christian people. If they had managed right he would have been right. Society, the Church, and the moral classes were truly responsible; and if any body is damned, doubtless it should be they, and not he. Similarly, some years ago, Dean Stanley and other good bodies, called a public meeting of non-churchgoers to furnish in public conference the reasons for not attending worship and becoming Christians. The dean and his brethren were richly rewarded. Such lectures they got, showing that the clergy, the Church, and the Christian community were all wrong, and entirely responsible for the negligence of the Sabbath-breaking rabble, while the rabble itself was all justified and right! And lately some feminine genius, we think it was Gail Hamilton, came out with an essay, in the "Independent," if we rightly recall, of similar ethics, showing us that the Christian folks were all responsible for the rampant atheism of Robert Ingersoll. These rascally Christian people have done so, and so, and so; whereas, if they had done thus, and thus, and thus, Robert would have been a saint, perhaps the Whitefield of the age. And now Mr. Beecher, at the first off, is pleased to tell us that if the age becomes infidel the Church is responsible. And the remedy he furnishes for the Church is to become semi-infidel. Let the Church give up half, and of course, when it has done that, it will never be called upon—O not at all—to *surrender the other half*.

Now all these impeachments of the good are very fine gospel to make the sinners happy. It is delightful news for the harlots to know that the chaste are alone guilty for all their peccadillos; for the drunkards to realize that the temperance folks are really guilty for their own inebriation; for the atheists to rejoice in the responsibilities of the worshipers of God for their blasphemies; for the Sabbath-breaker to know that the quiet people in church are the real rowdies; for the Guiteaus to sing hymnals over the divine assurance that it is the Garfields that ought to be hung; just as Mr. Beecher assures the infidels that the Church is to blame for their unbelief.

We trample down these foul libels upon the Christian

Church and upon all the good. Unbelief is responsible for itself. It is the sinner that is to be damned, not the righteous. It is the infidel rejecter of God and Christ that will be sentenced by Christ to everlasting death. If the age becomes infidel it will be the work of the Darwins, the Huxleys, the Du Bois-Raymonds, the Haeckels, and their semi-Christian apologists. It was Byron, not Reginald Heber nor Richard Watson, that committed public adultery with the Guiccioli in Italy. "He that is wise is wise *for himself*; and he that scorneth he alone shall bear it."

How was Reginald Heber, as a responsible being, any more called upon to take care of the soul of Lord Byron than Byron to take care of the soul of Reginald Heber? How am I any more bound to take care of Mr. Ingersoll's well-being than Mr. Ingersoll to take care of me? It may be said that Heber made such his profession, and so was bound to special responsibility. But Lord Byron was as much bound to assume all the conditions, professional or otherwise, of responsibility as Reginald Heber. They both stand on the same primitive responsible hard-pan. And what right has the profligate to hold himself authorized to run into all excess of riot, and charge it to society and Church? He is as much bound to make society and Church better as any body, and his damning guilt is that he is doing what he can, against their best efforts, to make them worse. Society and Church would be better but for him. He is a part of society, and its damaging and demoralizing part, and his damnation is just.

Mr. Beecher surrenders Genesis, Eden, and the fall of man to ultra-Darwinism, embracing the monkeydom of man. To render the doctrines of the Fall and original sin odious, he identifies them with the doctrine of reprobation, and quotes the Calvinistic "Confession" on that point at full length. He thus ignores the fact that predestination was rejected by the early Church as heresy; by the eastern Church always; and generally by the western Church. He forgets that, even at the Reformation and after, it was rejected by Melancthon, Arminius, and Wesley, and all their adherents. But the fall of man and original sin are, unlike predestination, simply facts of "heredity;" a heredity not more objectionable than evolution plentifully admits. Rejecting the doctrine of "inherited

guilt," the Fall simply implies that *our first progenitor fixed the moral grade of his posterity by the laws of generation.* Assuming that there is a definite human *species*, which Mr. Beecher admits, then he may be defied to show it unreasonable that there should be a definite progenitor of that *species*, and that the character of the *species*, as *species*, should be graded by "heredity" from that progenitor.

Mr. Beecher annihilates Adam as "with a besom." Yet how can he do without an Adam? He still believes, we assume, in the *immortality* of the human species. Then the human species, as a species, and as *human*, had commencement. The species thus has a unity. It has a transcendent mark of *species*, invisible to Mr. Huxley but recognized by Mr. Beecher—immortality! There must also have been a moment when it ceased to be mere mortal brute and became *immortal MAN*. There must, then, have been a chronological point of commenced immortality—and that let us call the Adam point. Did it commence with a myriad individuals at once, or with but one? Logical parsimony, which forbids assuming more than necessary, suggests that it should be with but one. All human-like forms previous to that one, then, are but anthropoids, not *men*. That *one is our ADAM*. He may have been preceded by hundreds of generations of anthropoids. He was, if Darwinism is true. He may have been contemporaneous with anthropoids. Those anthropoids may have been able to chip a flint, to utter monosyllabic speech, nay, to sketch a mammoth or reindeer. All this does not destroy our Adam. That Adam, reasoning scientistically, may have been billions and trillions of years ago; or he may have been, as sacred history says, seven thousand years ago; just as the incarnate Jesus (in whose incarnation, we assume, Mr. Beecher still believes) was less than two thousand years ago. And when we consider what an endowment IMMORTALITY is, how transcendent the change from brute annihilation to a resurrection and a bright eternal life, it is scarce rational to suppose that it is a mere *natural* event. We know no energy in nature to produce such a change. It was, then, a *divine* INAUGURATION. Whether made from fresh terrene material, or from some humbler form of life, (in regard to which we have our opinion,) immortal man was a transcendently new creation, and

a very "special creation." And we can hardly conceive that it should take place without throwing an Eden, like a divine halo, around the scene, and around the brand-new Immortal. Fresh from the divine hand, yet a free being, we could believe that his radiant nature, if freely retained and hereditarily transmitted, would have flung a perpetual Eden on the earth's surface. How easily might a divine ether diffused through our atmosphere render earth a paradise and man an ever-blooming youth! And surely if man were angel-like earth would be heaven-like. We can conceive, too, that if man sinned and fell, that Eden would dissipate and leave a desert under curse. All this reasoning is valid if man became transfigured from brutality to immortality. Accepting this, how well can we understand Paul's parallelism between the first and second Adam in Rom. v, 12-21! Rejecting it, what an emptied, shriveled skin is left of our Christianity!

Mr. Beecher gives the following picture of the present apostasy, as it presents itself to his exultant eye:

The signs are in the air. Men no longer preach doctrines to which they swore in their ordination vows—or they give to them new meanings, at variance with historic fact. It is beginning to be permitted men to preach their own view of truth unclipped by creeds. Sagacious and cautious men are quietly sowing seed which they know will by and by destroy old notions. Other men testify to change, by greater zeal in teaching the old symbols of doctrine. Every age has a race of men who elect themselves to the care of other men's beliefs, who appoint themselves God's sheriffs to hunt and run down heretics. They are very busy. Men are ceasing to employ creeds as lines of separation between sect and sect, and are shaking hands in a higher fellowship over and across them. Creeds have ceased to be employed as conservatories of piety. Orthodoxy confesses that truth can no longer be kept in church or seminary by creeds, but only by living faith.—Pp. 108, 109.

He thus states the case of Andover:

Andover, next to Princeton the very Jerusalem of Jerusalems of orthodoxy, triply guarded by a creed made tight and strong beyond all breaking or picking, and to which the whole body of its professors were sworn to reswear every five years, has, alas! with some levity and merriment, shown to the world with what agility good men could fly over it, walk around it. They interpret the creed of fifty years ago, not by what its makers meant, but by what the professors think they ought to have meant,

and would have meant if they had received a full Andover course!—P. 109.

What remains of Mr. Beecher's Christian faith is thus indicated :

Between the heaven and the earth there stands God in human form, a man of such purity, wisdom, beneficence, that men believe that he came from above to translate heavenly life and love into earthly conditions. Superior to his own age, he has found no rival. If one was needed to teach men how to think of God, how to understand his goodness, his meanings, the genius of God's life and disposition, was not Jesus the very one? What power without ostentation! What insight into the soul's most subtle secrets! His very obscurity was as of one whose head was above the clouds. How much he thought of men, and how little of all the things after which the whole world rushed! What rigor of ideal purity! What pity for those who fell short of it! Crowns and kingdoms and dynastic eminence could not represent (?) such a one. While ages have quarreled, debating the evidences of divinity from the mechanical arrangements of dynastic power, the true tests of godliness have been neglected. To prove his divinity, men have trod down every vestige of evidence. They have despised men, hated and slain, convulsed kingdoms, soaked the earth with blood, and filled the sanctuary with infernal passions, in fierce argument to prove that Christ might be deemed divine! The signs and proof of divinity must be looked for in the soul. Love is royal. God is Love. Greater love hath no man than that he lay down his life for his friends. Jesus did it for love, and is forever King in the Realm of Love.

Is such a name to die? Will the world, when science shall have revealed all its secrets, find any thing else so precious, so needful for hope, for comfort, as this great soul that stood between men and God, to teach them the way to God?—Pp. 116, 117.

Except the brief phrase "God in human form," M. Renan might have written this passage describing Jesus as "a great religious genius." Let us hope against hope that Mr. Beecher means this phrase as confession of a true incarnation. The passage then stands like a lonely obelisk, remaining amid blank and desolation. We do not, then, quite know where Mr. Beecher has thus far "landed." But we apprehend that he is, and probably ever will be, about in harmony with the general tenor of what we may call the popular, secular, *newspaper theology*. And the said *newspaper theology* is about the poorest stuff extant.

PRESBYTERIAN REVIEW, July, 1882. (New York.)—1. Recent Ethical Theory; by Rev. W. E. Hamilton, D.D. 2. Is the Advent Pre-Millennial? by Prof. Samuel H. Kellogg, D.D. 3. Biblical Theology; by Prof. Charles A. Briggs, D.D. 4. Alexander Campbell and the Disciples; by Rev. E. F. Hatfield, D.D. 5. Delitzsch on the Origin and Composition of the Pentateuch; by Prof. Samuel Ives Curtiss, Ph.D.

In Article Fifth Professor Curtiss gives a tolerably clear statement of the fundamental positions of the three schools of Old Testament criticism, as represented by Keil, Delitzsch, and Kuenen:

Keil belongs to that school which is bound in its interpretation and criticism of the Scriptures by certain dogmatic and *a priori* positions. Hengstenberg was a prominent representative of this school. Their view of the doctrine of Inspiration leads them to reject the idea that there can be any error in the chronological, the historic, or the scientific statements of Scripture. Their motto is *falsus in uno, falsus in omnibus*. They concede that errors have crept into the text, but they hold that the Scriptures, as originally penned, were a perfect and harmonious document. The effort of this school is to harmonize discrepancies. They maintain that, when science has reached its ultimate goal, it will coincide with that of the Bible, and that every fact of Biblical history, so far as it has been correctly transmitted to us, will be found to be sustained by ancient monuments as they are brought to light. They stand or fall with the inviolable truth of Scripture in all its parts, whether of doctrine or history.

Delitzsch belongs to the evangelical wing of the so-called modern critical school. That wing starts with but one chief presupposition—the possibility of the supernatural and miraculous. They are prepared to find God a factor in history. For the rest they maintain that here as elsewhere there can be no scientific investigation which does not diligently inquire, What are the facts? These facts may be palatable or not. The investigator may ardently wish that they were otherwise, but he considers truth of greater importance than the teachings of any system, however venerable, for the facts may modify his system, and show where perhaps it has been erroneous or incomplete. He must not derive his views of Inspiration from the theories of the Fathers or of the Schoolmen, but from the statements of the Scriptures themselves as interpreted in the light of facts.

Delitzsch holds that theologians are in danger of losing sight of the human side by exalting the divine element too highly. There are marks of human imperfection and weakness in the Scriptures. These are not only manifested in the progressive element in the revelation, but also in the modes by which the Scriptures were transmitted and preserved. We need not therefore be surprised if we should find here and there errors in the history and the chronology of the Scriptures; and if we should find discrepancies in the accounts. These do not touch the es-

sence of Scripture; it is still a divine book, although it bears the marks of human infirmity. Furthermore, God took in the needs of the human mind, and the progress of human thought in making a revelation. Sacrifice was a human institution to which God graciously condescended, and which he adopted. But there is one conclusion of the critics from which Professor Delitzsch shrinks as unworthy of a holy God; it is that theory—held also in a carefully modified form by Professor W. Robertson Smith—which maintains that certain portions of the Old Testament are literary fictions, pre-eminently Deuteronomy and the so-called Middle Books of the Pentateuch. It will be seen, however, that even in this he does not proceed altogether on a *priori* grounds, but that he founds his theory on a substratum of fact.—Pp. 556–559.

The views of the third school are thus stated by Delitzsch in contrast with his own:

“The historical criticism, as it is practiced by Kuenen and others, starts from the dogmatic presupposition of the modern view of the world; this criticism denies miracle, denies prophecy, denies revelation; and, employing these words, it joins with them philosophical, not Biblical, conceptions; the results of the criticism are, in the main points, ready, before all investigation. On the contrary, our criticism starts from an idea of God, from which the possibility of *miracle* follows, and, confessing the resurrection of Christ, it confesses the reality of a central miracle to which the miracles of redemption-history refer as the planets do to the sun. It confesses with respect to the harmony of Old Testament predictions and the New Testament fulfillment, the reality of *prophecy*. It confesses in consequence of self-knowledge, and of the recognition of God, which Christianity affords, the reality of *revelation*.” Professor Delitzsch confesses in the third thesis that he “rejects *a priori* all results of criticism which abolish the Old Testament premises of the religion of Redemption.”—Pp. 556, 557.

BIBLIOTHECA SACRA, July, 1882. (Andover).—1. Mediæval German Schools; by James Davie Butler, LL.D. 2. Greece as a European Kingdom; by Rev. A. N. Arnold, D.D. 3. The Legend of the Buddha, and the Life of the Christ; by Rev. S. H. Kellogg, D.D. 4. The History of Research Concerning the Structure of the O. T. Historical Books; by Prof. Archibald Duff, M.A., LL.D. 5. The Integrity of the Book of Isaiah; by Rev. William Henry Cobb. 6. Theological Education. 7. The “Sacred Books of the East;” by Rev. Charles W. Park.

Among the most remarkable articles lately appearing in the “Bibliotheca Sacra” is a series by Rev. William Henry Cobb on the unity of Isaiah. The attempts of the German neologists to mutilate this book by attributing its latter section to a pseudo-Isaiah who wrote in the closing part of the Captivity raises the question, Is that section Babylonian or

Palestinian? Was it written by the Isaiah of Hezekiah's reign in Judea, or under the sway of pagan princes in the far East? Mr. Cobb, in an investigation unique for its ingenuity and thoroughness, leaves it clear with every candid reader that if it ever was a question, it is no longer so. In the present number he handles Mr. Cheyne, the author of an English commentary on the Isaian duplicates, and writer of an article on the book in the "Encyclopædia Britannica," with an amiable temper but an implacable logic.

Professor Duff, who endeavors (Art. 4) to give a favorable view of Robertson Smith's importations from the German assailants of the Old Testament canon, furnishes the following not very recommendatory account of its real origin:

The Reformation in Germany set men free to think, and commanded them to study as men had seldom studied or thought before. But the most scholarly fruits of the Reformation could not be reaped at once nor early. Men had to fight with sword and pen. What they built was the fortress, then homes on silenced battle-fields, warehouses, council-chambers, universities. What they wrote was protests, charters, declarations, exhortations, devout sermons, hymns militant, or poetry that was feeble save where here and there a mountain song or a hymn of real faith burst forth. Each word served its generation; but students were ever yearning after a more graceful, truer speech, that they might think therewith more truly. Lessing arose and spoke, teaching the soul to utter itself and to listen to its own music. Then Kant summoned men to come and reason together. It was *God's grace that spoke through these two men*, as it was his providence that created them. The queen Science awoke ere long; and in pulpit and lecture-hall the eloquent, yet profound Schleiermacher poured forth his consciousness of the love of God, and sought to unravel the story of religious feeling in man and among men. A mysterious, devout thinker next appeared, declaring that in and through our own reason we may find God in ourselves, God in all history. Hegel's theory was grand and true, but a theory that needed demonstration and true illustration from the actual reading of all history's minutest details. When, then, Vatke (1835) professed to apply that theory to the Hebrew religion, and said, "Leviticus must have followed Isaiah, for sacerdotalism always follows faith;" the answer was at once, "A fair theory; but theory cannot stand upon itself. We question the truth of the theory, for all men believe that Leviticus preceded Isaiah. Let us study the books, the actual records, and test both the old belief and the new theory by these." Ewald plunged deep into the ocean of Semitic language and history, and wandered long in the depths, throwing up strange dis-

turbances, troubling the waters and all who would follow him. He paid little attention to Vatke's hypothesis, but was himself too often an inventor of *a priori* theories. When a generation had come and gone it was found, now twenty years ago, that in the opinion of the majority of Old Testament scholars the Pentateuch was constructed out of several distinct documentary elements, just as Semitic books of narrative are usually constructed. It was believed that there were three chief elements: first, a so-called Elohist or priestly and somewhat philosophic document, dating from the early days of the kingdoms; secondly, a so-called Jehovistic or more popular document, which dated from the middle period of the kings, and whose narrative is interwoven with the Elohist record; thirdly, the Deuteronomic document, dating from the reign of Josiah, a generation before the fall of the kingdom of Judah.—Pp. 501-503.

The theory, then, appears to be exegetics cast into an evolutionary mold, the canon sliced to pieces and put together again according to Darwinism. The principles of the theory are derived by "heredity" from a line of German skeptics and rationalists—Lessing, Kant, Schleiermacher, Hegel, and Vatke.

THE AMERICAN CATHOLIC QUARTERLY REVIEW, July, 1882. (Philadelphia.)—

1. What is the Outlook for our Colleges? 2. King James I. of England; by R. M. Johnston. 3. Robert Southwell; by Joseph A. Nolan, Ph.D. 4. Garibaldi and the Revolution in Italy; by John MacCarthy. 5. Protestant Churches and Church-goers; by John Gilmary Shea, LL.D. 6. "Nearing the True Pole;" by A. de G. 7. The Decline of Painting as a Fine Art; by Arthur Waldon. 8. The Deistic Revelation of Spiritism; by Rev. J. F. X. Hoeffler, S. J. 9. Michael Davitt's Scheme for "Nationalizing the Land;" by George D. Wolff.

The Catholic Quarterly is sure that Protestantism is declining. For this it has its proof facts; a few of which we give for the study of Dr. Dorchester and other optimistic statisticians.

THE COMPARATIVE ATTENDANCE OF PROTESTANT AND CATHOLIC CHURCH-GOERS.

The Philadelphia Times of March 17 announced that by a calculation made on the previous Sunday 38,019 attended 9 Catholic churches, and 19,946 attended 56 Protestant churches. The proportion is about the same; the average attendance of a Catholic church being 4,000, that of a Protestant church about 300.

In April, 1881, the same experimental test was resorted to in New Haven, one of the capitals of the State of Connecticut. There 40 Protestant churches could gather only 12,000 within their walls, while 5 Catholic churches had congregations numbering 12,431; the Protestant average corresponding with that of Philadelphia, though the Catholic average was less. . . .

The Boston Advertiser made arrangements to take, on April

16, 1882, not a United States census, but a common-sense census of the number attending the services at every church in the city. Of the result it is said: "In a general view, the total view is a very considerable understatement, on account of the numerous forenoon services held in the Roman Catholic churches, all of which have a large attendance,"—in other words, the early masses (each of which has a distinct congregation not generally attending any other mass) were not included. Yet what was the result!

23 Baptist Churches.....	15,775	2 Swedenborgian.....	530
3 Congregational.....	805	3 Union churches.....	775
25 Congregational Trinitarian..	15,005	9 Universalist.....	2,337
24 Congregational Unitarian..	9,326	11 Miscellaneous and non-	
20 Episcopalian.....	12,040	sectarian.....	2,738
6 Jewish.....	958	—	—
2 Lutheran.....	591	160 Protestant churches....	75,572
23 Methodist Episcopal.....	9,336	30 Catholic churches (early	
2 Methodist.....	2,058	masses not generally	
7 Presbyterian.....	3,300	counted).....	49,337

Thus, in the chief city of Puritan New England, there were, according to these figures, two Catholic to three Protestant church-goers, and on a full count including all the masses, the Catholics would undoubtedly equal the Protestant in number.

In the same month a census was taken in St. Louis, which showed at 104 Protestant churches 34,109, and at 34 Catholic churches 85,171, the Protestant average being about 320—the Congregational with 2,105 in 5 churches, the German Evangelical with 3,868 in 8 churches, German Lutheran 3,651 in 9 churches, Methodist Episcopal with 5,833 in 16 churches, Presbyterians 6,926 in 17 churches, being above the average. . . .

Berlin, the center of the *Kulturkampf* against Catholicity, has a population so little given to church-going that most of the places of worship are comparatively empty on Sunday. Though, as we have seen, church-going has so rapidly declined here, American Protestants are shocked at the state of affairs in Berlin.

In London it is the same. Many of the old Catholic churches in that city, which the Established Church has retained, have on Sunday congregations of less than fifty. It is proposed to suppress some of the churches, and consolidate the parishes. The Ritualists are the only ones belonging to the Establishment which seem to interest any large numbers, and this is perhaps one reason of the hostility manifested toward them. There the Catholic churches overflow, and if the government sells the time-honored shrines, some of them will be, like Ely Chapel, restored to Catholic worship. Then the contrast will be sharply defined: then churches which Protestantism could not save from utter emptiness, will be filled with crowds who gather to offer the holy sacrifice.—Pp. 474, 475, 477.

English Reviews.

BRITISH QUARTERLY REVIEW, July, 1882. (London.)—1. Recent Japanese Progress. 2. The Puritan Element in Longfellow. 3. The Hittites and the Bible. 4. Bach and Handel. 5. The Poetry of Rossetti. 6. The Situation in Ireland. 7. The Ministry and Parliament.

EDINBURGH REVIEW, April, 1882. (New York.)—1. The Fall of the House of Stuart. 2. Rossetti's Poems. 3. The Empire of the Chalifs. 4. The Comedies of Terence. 5. Origins of English History. 6. The Panama Canal. 7. The Life and Writings of Edoardo Fusco. 8. The Late Lord Tweeddale's Ornithological Essays. 9. Sir Thomas Brassey on the British Navy. 10. The Haigs of Bemersyde. 11. Lord Beaconsfield's Speeches and Literary Works.

July.—1. Don Sebastian and his Personators. 2. Siemens' Theory of Solar Heat. 3. Indian Administration and Finance. 4. Littré, Dumas, Pasteur, and Taine. 5. The Red Book of Menteith. 6. North Borneo. 7. American Society in American Fiction. 8. Lecky's England in the Eighteenth Century. 9. Three in Norway. 10. A Retrospect of the Session. Note on Naval Administration.

LONDON QUARTERLY REVIEW, July, 1882. (New York.)—1. The Fall of the Monarchy of Charles I. 2. Italian Literature of the Renaissance. 3. Mr. Matthew Arnold on Wordsworth and Byron. 4. Mrs. Fanny Kemble's Records of her Life. 5. Chinese Literature: its Connection with Babylonia. 6. Natural Scenery. 7. State and Prospects of English Literature. 8. Medieval Hymns. 9. Mozley's Oxford Reminiscences. 10. The Paralysis of Government.

BRITISH AND FOREIGN EVANGELICAL REVIEW, July, 1882. (London.)—1. Christianity according to Christ; by Rev. J. Monro Gibson, D.D. 2. The Catacombs of Rome; translated by Clement de Faye from the French of E. Schérer. 3. Have we an Ethical Substitute for Christianity? by Rev. John Smith, M.A. 4. The Exchange of Places. 5. Christendom in the Parables of our Lord; by Rev. John Kelly. 6. Constructive Exegesis; by Rev. Prof. William Arnold Stevens. 7. The Collapse of Faith; by Rev. Noah Porter, D.D. 8. The Influence of the German University System on Theological Literature; by Rev. Prof. R. L. Dabney, D.D.

Of all the articles in this number the most suited to the times is the eighth, taken from the "Southern Presbyterian Review," written by Dr. R. L. Dabney, Professor in Union Theological Seminary, Virginia. It describes the religious state of Germany, the causes of its sad condition, the nature of that sort of theological and biblical schooling which some of our home theologians are zealous to Americanize, and reveals the results that follow.

Dr. Dabney belongs to the most high-strung Calvinistic school, and seems to imagine the *horribile decretum* to be the article of a standing or falling Church. Unfortunately the pages of the fine old "Presbyterian Review" are open to this neology. He will find perhaps that a less narrow foundation will prove a firmer for the Evangelical Church. As yet we

know no Methodist periodical in England or America, no theological professor, no leading theologian, who will give place for one hour to these attacks upon the sacred canon.

The following reminds us of the non-religious character of the German pastor and theological professor:—

With this State subjugation of the Church, and doctrine of baptismal regeneration, every German Protestant child is baptized in infancy, and is confirmed at the approach of puberty, before it is betrothed or conscripted. All are full members of the Church; all have been to their first communion; there is no church discipline in the hand of any spiritual court to deprive any of membership, although he become infidel, atheist, adulterer, or drunkard. Every member of the Church is, so far as ecclesiastical title goes, eligible to a theological professorship. The appointing power to theological chairs is virtually the State. *There is no need whatever that a man be ordained to the ministry, that he have a saving, personal knowledge of the Gospel, or make any profession of it.* Rather is it necessary that he attain the proper academic degree, defend his *Thesis theologica* in a Latin disputation, get himself much talked of as a diligent linguist and student, and an adventurous, slashing critic; and that he be acceptable to the government. The class of theological students, from whom the appointments to theological professorships most naturally are taken, *does not pretend to be in any way more spiritually-minded than the body of university students.* To require a credible profession of regeneration and spiritual life, as a prerequisite for joining a theological school, (or for receiving ordination and a parish even,) would excite, in Germany, nothing but *astonishment*: it would be hard to tell whether the feeling of absurdity or of resentment would most predominate in the German mind at this demand. It is not meant that none of this class of students are devout, praying men; there are, doubtless, cases of true piety. But no such profession or quality is ever demanded. Certainly there exists, between the mass of the students of divinity and the others, no marked distinction of manners, morals, church attendance, or habits of devotion. Church historians know that the theory of Spener and Francke was denounced by the general mind of Lutheran Germany, and dubbed by the nickname of "Pietism." But that theory was, in the main, embraced by evangelical Christians in America as almost a self-evident truth. It is at least an accepted axiom that the pastor, and especially the teacher of pastors, must be a man who has spiritual experience of the truth.

Hence, the American evangelical Christian must be reminded of the large abatement to be made in estimating the weight to be attached to much of the German theology. To tell our people that an author is *a theological professor*, is virtually to say, that he is not only a living, experimental Christian, but that he

is supposed to be an eminent one. His opinions are the object almost of religious reverence. At least, he has credit for the most thorough earnestness and sincerity in his teachings. It is supposed, as of course, that his declarations are made with all the solemn intent proper to one who believes himself dealing with the interests of immortal souls. It is hard for our people, practically, to feel that a man so trusted in the holiest things may be dealing with the sacred text in precisely the same spirit as that in which he would criticise a Saga, or an Anacreontic ode. To appreciate the matter aright, they should represent to themselves a Bancroft or an Emerson, with aims perhaps very genteel and scholarly, but wholly non-religious and unspiritual, criticising the authorship of Ossian, or of Junius's Letters.—Pp. 554, 555.

The following narrates the period of assault on the New Testament, as now it is that of assault on the Old:—

In the latter part of the last century, Semler led off in what was then the new school of Rationalism, explaining away every thing in the sacred records which transcended human conception. To-day, while there are plenty in Germany who hold to his skeptical results, none follow or believe in his criticism. He was first *Professor of Theology in*, and at last head of, the divinity school of Halle. Eichhorn was a famous professor of Oriental languages and literature at Göttingen, up to 1827. He also is a disbeliever in all the supernatural, and explains all the miracles of the Bible as natural events. The Book of Isaiah he regarded as entirely unauthentic—the product of a plurality of writers put together at random.

De Wette was theological professor in the University of Basel. He is usually regarded as the founder of the historico-critical school in Germany, which was, though less extreme than the Tübingen school, tinctured largely with Rationalism. He does not believe that the Chronicles are Scripture, or that the Apostle Paul wrote Ephesians or 1st Timothy. The latter he rejects, because it has un-Pauline phrases, and because it portrays a too advanced state of the Gnostic heresy for Paul's day, and a church government too mature. In these points he has been utterly refuted by Bunsen's *Hippolytus*.

Paulus, professor of theology at Heidelberg, 1811, was a thorough Rationalist, who "sat down to examine the Bible with the profound conviction that every thing in it represented as supernatural was only natural, or fabulous; and that *true criticism* consisted in endeavoring to prove this."

Baur (Ferd. Chr.) was Professor of Protestant theology at Tübingen from 1826 to 1860. He is usually regarded as the founder of the "Tübingen school," which arrogates to itself the name of "the critical." He has been both represented and contradicted by his pupils and successors, Volkmar, Keim, Hilgen-

feld, etc. Its principles may be said to be two: that nothing supernatural can ever have really occurred; and that the Christianity of the first age was from the first divided by two hostile and contradictory schools, the *Petrine* and the *Pauline*. For this notable hypothesis the only tangible pretext is the narrative of Gal. ii, 11-16. The advocates of the two doctrines had, he thinks, each their Gospels, compiled to suit their views; and the later Gospels, especially John's, were forged to smooth over this fatal breach and hush up the squabble, long after the deaths of the men whose names they bear. Hence, the source of the materials used for these pious frauds must be guessed. The guess of Baur and Volkmar is, that at first there was a brief writing of somebody, possibly the Evangelist Matthew, strictly Petrine (or Judaizing) in tenor. Somebody on the Pauline, or Liberal side, got up a life of Christ in Luke's name. Of this the Luke now in our Bibles is a later re-hash and expansion. Then somebody, to make weight against this fuller Luke, about A. D. 134, wrote the book which now passes by the name of Matthew. And after this somebody forged the Gospel of Mark, as it now stands, in order to smooth over this ugly Petrine and Pauline difference, and give homogeneity to the Christian scheme. Then, finally, about 170 A. D., still another forger wrote a Gospel, with the object of completing this amalgamation, and affixed the apostle John's name to it. But Baur's pupil, Hilgenfeld, supposes Matthew was completed first, then Mark, and then Luke. Köstlin thinks there was first a Mark, then Matthew, then another Mark, then Luke. Ewald, once at Tübingen, but later at Göttingen, teaches that there was (1) a Gospel of Philip; (2) some *Logia* or speeches of Jesus, of unknown authorship; (3) a short biography ascribed to Mark; (4) an anonymous Gospel; (5) the Matthew now in our Bibles; (6, 7, 8) three short writings of unknown authors, detailing incidents of Christ's early years, of which there is no extant remains or proof, but of which Ewald speaks as confidently as though he had them in his hand.

But an anonymous critic of this Tübingen school cuts the matter short. The "Anonymous Saxon" concludes that the fourth Gospel was the work of John, but that it is wholly unreliable and false. His theory is, compared with the learned Ewald's, refreshing for its simplicity. It is that John did his own lying.—Pp. 559-561.

Scholars have remarked how very similar the assaults of Kuenen and Smith now are to those of Baur and his school. Strauss and Baur had no followers among the theologians of America. Kuenen is more fortunate.

* The following is a picture of the condition to which Kuenenism would bring us:

The evangelical Christian accordingly recognizes the spiritual atmosphere of these great centers of learning as *fearfully cold*. One index of this is, that American students of divinity around them, although sufficiently masters of the language to attend German lectures, feel themselves instinctively drawn to set up separate preaching. Devotional meetings are rare. Sunday is, to most, merely a holiday. The average university student is heard to boast, not seldom, that he has not entered a church for a year, and hopes not to do so until his marriage, when he will have to enter it once more. But he is none the less a baptized and confirmed member of the Lutheran Church. The state of church attendance tells the whole story as to the spiritual atmosphere. Berlin now has more than one million one hundred thousand people. It has about thirty-two Protestant places of worship, of which many are very small, and scarcely any have a full attendance. Göttingen is a little city of twenty thousand. Its university has about seventy professors and one thousand students. In the whole town and university are four places of Protestant worship—two of which are small. The "University Church" has *one sermon a fortnight* during the sessions. On a good day one may see there from fifteen to twenty-five young men who may pass for students, or, maybe, in part, genteel merchants' clerks. The theological department counts from eighty to a hundred students! Where are these on Sunday morning? "In the Grand Duchy of Mecklenburg an inquiry was made, in 1854, into the condition of the Lutheran Church, and it was found that no service had been held in the head churches for 228 times because there had been no congregations!" No one has drawn this picture in darker colors than the evangelical divine, Christlieb, of Bonn. He says: "There are large parishes in Berlin and Hamburg where, according to recent statistics, only from one to two per cent. of the population are regular church-goers. Elsewhere it is somewhat better. But speaking of Germany in general, we may say that in the larger towns the proportion seldom exceeds nine or ten per cent., and in the majority of cases it is far lower." In fact, the general aspect of Protestant Germany, on the Lord's day, is prevalently that of a civilized pagan country like China. The bulk of the population does not enter God's house, but does go to places of amusement. The only marked religious activity in the larger part of Germany (there are happy *oases* of spiritual fruitfulness, like Elberfeld) is among the Papists. Their churches are thronged; and during the hours of mass the worshipers remind one of a busy swarm of bees about their hive. The contrast is, to the Protestant, most mortifying.—Pp. 557, 558.

LONDON QUARTERLY REVIEW, July, 1882. (London.)—1. The Newer Criticism on the Old Testament. 2. Handel. 3. Journals and Letters of Caroline Fox. 4. The Christ of Fiction. 5. Weak Points in Apologetics. 6. The Life and Works of Heinrich Heine. 7. The North-East Passage. 8. The New Text of the Greek Testament.

The English Wesleyans have been revising their Catechism, and among the most significant changes we find the following mentioned and commended by the reviewer:

The second question and answer in the first Catechism are new. The child is asked, "Who is God?" and is taught God is our Father in heaven. This addition is suggestive of the spirit which has prompted a considerable proportion of the reviser's corrections. Certainly the original Catechisms did not forget that "God is love," but they did not give sufficient prominence to that aspect of the divine nature which is specially adapted to the minds of "little children;" they scarcely attempted to teach them to know "the Father." 1 John 3. 13. It must be confessed that even the Catechism "for children of tender years" had about it a hard theological air that was not calculated to win those for whom it was written. Very wisely is the declaration that our hearts are "inclined only to evil" qualified by the words "but for the grace of God," and it is a distinct gain to be instructed that we may "all hope for this grace," "through the Saviour, who was promised when our first parents fell into sin." Every one, too, must recognize the propriety of the changed reply to the query, "But will he save all mankind?" "We can be saved only by repenting and believing in the Lord Jesus Christ," instead of "Christ will save only those who repent, etc.," which seemed to carry with it the almost irresistible inference of the damnation of all the heathen. The change, however, which will attract most attention is the disappearance of the description of hell which Canon Farrar quoted in the first edition of his "Mercy and Judgment." We no longer read that "Hell is a dark and bottomless pit, full of fire and brimstone." Whatever may have been the source of this definition, it was not drawn from the Bible, and is therefore rightly suppressed.

If any one imagines that the aforesaid alterations indicate that the Wesleyan Conference is abandoning its belief in original sin or in eternal punishment, or is even lessening the emphasis of its testimony to these doctrines, he will commit a grave error.—Pp. 505, 506.

FOURTH SERIES, VOL. XXXIV.—50

German Reviews.

ZEITSCHRIFT FÜR WISSENSCHAFTLICHE THEOLOGIE. (Journal for Scientific Theology.) By Dr. ADOLF HILGENFELD. 1882. Fourth Number.—1. Preface of the Editor to the Hundredth Number of the Journal. 2. HILGENFELD, Is the Gospel of John Alexandrine or Gnostic? 3. HOLTZMANN, The "Apostolic Convent." 4. BIMMER, The Three Accounts of the Acts regarding the Conversion of Paul. 5. TOLLIN, Servetus on Eschatology. 6. RÖNSCH, The Double Translations in the Latin Text of the Code of Boerner. Notice: ZUCKERMANN on the Materials for the Development of the Old Testament Chronology in the Talmud. 1882.

THEOLOGISCHE STUDIEN UND KRITIKEN. (Theological Essays and Reviews.) 1882.) Fourth Number.—*Essay*: 1. KÜHN, Ezekiel's Vision of the Temple. *Thoughts and Remarks*: 1. KÖSTLIN, Letters from the Court of the Electorate of Saxony to Tucher in Nuremberg, between the years 1518 and 1523. 2. ENDERS, Supplement to the Correspondence of the Reformers. 3. HEINRICI, Illustrations of the Inscriptions on the Funereal Monuments of the Ancient Christians. *Reviews*: 1. DORNER, System of Christian Dogmatics, reviewed by Dr. HERMANN WEISS. 2. BERGER, La Bible au 16ème Siècle, reviewed by KÄHLER.

Kähler's review of the "Origin of Biblical Criticism," founded on the French Bible of the sixteenth century, is another proof of the readiness of the Germans, in these latter days, to investigate the theological doings of their French neighbors. He is quite generous in awarding to the French theologians a good degree of biblical acumen, but dissents from the title of *The Bible in the Sixteenth Century*, because it is impossible to separate the Bible of this period from the latter half, at least, of the fifteenth. The work is, in reality, an historical defense of biblical criticism against the stern prejudice of the Reformers; and instead of assuming the title which it bears, might much better, in the opinion of the reviewer, be entitled the "Exercise of Bible Criticism in the Time of the Reformation." The critical character of the German reviewers of theological subjects makes them formidable investigators, and the French have done comparatively so little in this line, that they are not likely to satisfy the Teutonic tendency to splitting hairs on a good many questions where the French would either have nothing to say, or at least declare the subject exhausted. Kähler is more lenient toward his French compeer in the line of theological criticism than most of German theologians would be likely to be; and, therefore, Berger may congratulate himself with getting off with so little scathing.

French Reviews.

- REVUE CHRETIENNE (Christian Review.) May, 1882.—1. NAVILLE, Electoral Corruption. 2. SCHLOESING, The Criticism of Renouvier. 3. BONZON DE GARDONNE, Louise de la Valliere and the Youth of Louis XIV. 4. Literary Notices, by V. 5. German Chronicle by Lichtenberger, and the Monthly Review by Pressensé.
- June.—1. DECOPPET, The Natural Harmonies between the Human Soul and Christian Spiritualism. 2. SECRETAN, The Physical World and the Moral World. 3. BONZON DE GARDONNE, The Robe of the Monk. 4. SABATIER, Two Receptions at the French Academy. Correspondence by Pressensé, English Chronicle by E. W., and Monthly Review by Pressensé.
- July.—1. SCHLOESING, Criticism of Renouvier, conclusion. 2. Henry Gréville, by E. W. 3. BOEGNER, The Missionary Task. 4. BRIDEL, Philosophical Chronicle. Monthly Review by Pressensé.

The most interesting feature of the June number of the Review is Sabatier's criticism of the two recent elections to the famous French Academy. The forty so-called "Immortals" of France seem to attract the attention of every line of thought, and so even the French Protestants find in these elections food for thought or criticism. The point of special interest to them on this occasion was the election, or rather reception, of the most renowned scientist of France, at the present time, to the vacated seat of the Positivist Littré. At this remarkable session not only were the orators themselves renowned for their talents, but the importance of the questions to be discussed was even greater than they. There was a high dramatic interest in following their discourses, for under the form of the completest courtesy there was the conflict of hostile doctrines. Pasteur, the newly elected member of the august body, treated of the Positivism of Comte and Littré, not so much with the acumen of the philosopher as with the authority of the professional savant. Renan in his turn entered the debate as if sporting between his adversaries with the infinite grace and agility of his thought, teaching them both the lesson of tolerance in the name of enlightened wisdom. It was a singularly interesting spectacle to hear minds of this order explain themselves by turns with entire frankness, and develop their belief regarding the loftiest moral questions of human life. Pasteur, in taking the chair of Littré, was to accept the duty of eulogizing his predecessor. His modest bearing soon gained for him the sympathy of his distinguished audience quite as much as his well-chosen words. He confessed that he would be confused in so lofty a position were it not his duty to ascribe it to Science

rather than to himself. And this was the feature of the occasion, that Science was thus honored among a company of *littérateurs*. But there was even more than this, and that was the fact that Pasteur is a scientist who sees God in nature, and in all his far-reaching discoveries traces the divine hand, and openly acknowledges it. And this fact made the following words of Renan have an extra significance: "There is something that we can recognize in the most diverse tendencies, something which belongs alike to Galileo, Pascal, Michael Angelo, and Molière, something which forms the sublimity of the poet, the depth of the philosopher, the fascination of the orator, and the divination of the savant. This indefinable afflatus, sir, we have found in you—it is genius. No one has traversed with a step so sure as yours the circles of elementary nature. Your scientific life is like a luminous train in the great darkness of the infinitely small, in those deepest abysses of being where springs life." These words were regarded a great concession from the renowned atheist to the Christian scientist.

There is a very decided revival of the missionary spirit in the Protestant Churches of France, as may be attested by the brilliant article of M. Boegner on the "Task of the Missionary of the Church." This comes with peculiar significance at a period when the Reformed Church has all the burdens it can bear in maintaining itself in the strife of the age and satisfying its own growing wants. It certainly requires courage to speak to those Churches of their missionary duty when their self-preservation appears to demand all their strength; but Boegner does this on the principle that it is more blessed to give than to receive, and he contends very beautifully that the home Church will grow in strength and Christian spirit by following the Divine command to the best of its ability. He says: "I have the profound conviction that in awakening in our Churches the conscience of their duties to the heathen world we render them a present, real, and urgent service. Without this conviction I would not have asked this Pastoral Conference to direct its attention to this matter, and I myself would never have engaged in the service. Profoundly desirous of contributing to the advancement of the reign of God in my own country, I would not resign myself to work in foreign lands if this work were, as is often alleged, one of supererogation, a

luxury of charity. But the mission work is none of this. The missionary task is *par excellence* the work of the Church, a task whose accomplishment is the condition of Church development. This fact I shall try to demonstrate in showing you the place of the mission in a wholesome Church life, and the practical means of putting the work into execution." These inspiring words show that the French Protestants have heard and listened to the Macedonian cry, and are willing, as far as their feeble means allow, to respond to it, seeing in it their own spiritual growth. The Reformed Church of France is, doubtless, awakened to its obligations in this field of labor by the very unusual activity of the Catholic Church in the mission field. There never was a period when the French Propaganda was more active in extending its lines in order to conquer new territory and battle with the Protestant work in its various stations. The latest papal promotion to the cardinalate was clearly in the interest of Catholic missions all through Northern Africa, showing that the French are ready to call in the Church to supplement their armies and their colonists in distant lands. The very hesitancy of the French in engaging in the Egyptian troubles was, doubtless, the fear of stirring up the Moslems against their missions.

Edmond de Pressensé has made a recent visit to England, and gives in his *Monthly Review*, in the July number, his own views of the liberal tendencies of the Church of England. He was delighted to find the venerable Prelate of Canterbury presiding at a meeting of sympathy with the labors of Hyacinthe in Paris and the cause of Old Catholicism in general. He is generous enough not to see in all this sympathy of the Established Church a sort of *arrière pensée*, which is nothing else than the hope that an Old Catholic Church on the continent might be brought under the wing and protection of the English Church, for this is the avowed purpose of several of those divines who have most sympathized with Père Hyacinthe, and encouraged him with words and means.

Pressensé takes a more practical view of the singular liberality now shown by English bishops to the movements of the Salvation Army, which do not find much encouragement among the French. He thus explains the favor shown to this popular religious excitement by the High Church: "Angli-

canism has lost all its ascendancy over the working classes, who repudiate its aristocratic forms; but it would still hold, if possible, these masses by any practicable bond; and therefore it asks itself whether the Salvation Army might not render it this service in spite of its eccentricities, that seem less formidable than an independent Church well organized as such. The Church demands only these conditions for its support, namely, that the Salvation Army shall not encroach on the prerogative of the sacraments, and solemnize these outside of its sanctuaries. These conditions were clearly stipulated at a meeting attended by several bishops; but Booth replies by reserving all the liberty of his methods."

Pressensé feels that it would be better to try and induce them to lay aside a part of their charlatan eccentricity, not at the requirement of the Established Church, but rather at the voice of wisdom and Christian spirituality. He sees in their methods those of a French holiday festival, and has no confidence in the round dance as a means of gaining souls for Christ. He much prefers the quaint and solemn meetings of Mr. Pearson Smith, where he witnessed immense assemblies enjoying, without any violent external demonstrations, the active piety and Christian sympathy of the true Gospel. And his views are in accordance with those of all French Protestants who have seen the Army and studied its evolutions. It will clearly be a failure in France, whose masses are much more inclined to listen to the words and join in the works of those who labor for them in the M'All Missions.

ART. VIII.—FOREIGN RELIGIOUS INTELLIGENCE.

THE JEWISH POPULATION OF THE GLOBE.

THE persecution of the Jews in Russia has called, of late, unusual attention to all matters that concern them, and much interest may be found in the following statistics regarding their numbers on the globe, as given by an Italian statistician in the latest issue of his archives. Brunati estimates their numbers at 7,000,000, and, taking the total population of the globe at about 1,470,000,000, or 1,480,000,000 of souls, gives their proportions on the basis of thousands. He thus finds that in a population of 10,000 there are now 47 or 48 Jews. Europe alone con-

tains 5,620,000 Israelites. The total population of Europe being about 316,000,000, gives 178 Jews to 10,000 Europeans—a proportion of 1.78 per cent.

These 5,620,000 Israelites are very unequally distributed among the different European nations, so that while the sum total of the European nations of the Latin races count only one Jew to 1,100 individuals, the total of the Europeans of the Slavonic race counts 40 to the 1,000. This gives a great preponderance to Russia and her kindred nationalities. We give below the distribution, by states, of the 5,620,000 Jews of EUROPE.

Russia has 2,700,000 Israelites; or 41 to each 1,000 inhabitants. Austria-Hungary, 1,500,000; or 39.5 per 1,000. Germany, 650,000; or 14.4 for each 1,000 of the population. Roumania, 400,000; or 80 per 1,000; that is, the twelfth or thirteenth of its total population. Turkey in Europe, 100,000; being 11.3 per 1,000. Holland, 70,000; or 17.5 per 1,000. England, 70,000 also; or 2.03 per 1,000. France, 50,000; or 1.34 Jews to each 1,000. Italy, 40,000; or 1.42 to each 1,000. Switzerland, 7,000; 2.46 to the 1,000. Spain, 6,000; or 3.62 per 1,000. Greece, 5,000; or 2.93 to each 1,000. Servia, 4,500; or 2.76 to the 1,000. Belgium, 3,000; or 5.48 to the 1,000. Sweden, 2,000; or 4.41 to the 1,000. Portugal, 1,000; or 2.11 to the 1,000.

AFRICA counts 450,000 Jews, of whom 200,000 are in Morocco, 36,000 in Algeria, 60,000 in Tunisia, 100,000 in Tripoli, and 8,000 in Egypt.

In ASIA the Jews number about 400,000, of whom 150,000 are found in Asiatic Turkey and Arabia, 30,000 in the Caucasus, 20,000 in Persia, 150,000 in India, 12,000 in Turkestan, and 1,000 in China.

In AMERICA, there are about 300,000 in the United States, and 8,000 in South America.

And, finally, there are at most 20,000 scattered in AUSTRALIA and the various isles of OCEANIA; and this large dissemination makes the Jewish race by far the most cosmopolitan of the human family.

THE RELIGIOUS ANNIVERSARIES OF PARIS.

It is extremely gratifying to observe the vigor and zeal of the little handful of French Protestants in the heart of the great city ruled by Catholicism and devoted to worldly pleasures. They meet annually, and have their manifold and varied programme; so much so, that it is quite impossible to give due attention to all the interests involved. There are in this band some twenty different societies, all of which made quite favorable and encouraging reports, notwithstanding the unfavorable religious and political condition of France for any zealous religious work.

The Society for Heathen Missions, whose honored president, Casalis, has retired in favor of a younger leader, extends its activity into Africa, especially on the borders of the Zambesi. The delicate question was raised whether it were not better, in the unfavorable condition of the times, to close some of the most distant and unpromising stations. This was answered unanimously and victoriously by the counter question, "Where is the place on which we are to inflict a wound on the sacred

body of Christ?" The yearly income of this organization was 254,000 francs. The Bible Society announces a completed revision of the Bible by Osterwald. During the year it circulated 32,000 Bibles, 4,000 more than in the year preceding. Its income and outlay were balanced at 38,000 francs. There is also a society for the cultivation of the Protestant Church History of France—an association which has done much good work for the last thirty years, and which offers annual prizes for well-chosen or original productions. The Tract Society reports the circulation of 300,000 tracts, 87,000 almanacs, and 4,000 books, with an outlay of 53,000 francs. The Society for Deaconesses, which was heavily in debt, has freed itself from the burden and spent 270,000 francs; while that for Evangelical Instruction, in spite of a slight drawback, collected 110,000 francs.

The work of evangelization from the Romish Church consumed about 280,000 francs, but has not been at all encouraging; and the question was asked, with great emphasis, why there are less accessions from this Church to theirs than formerly. The Associations for Home Missions, Asylums, Sunday-Schools, for Penny Collections for the Poor and the Orphans, and others of similar nature, all had their anniversaries, and most of them made also encouraging reports. Now all these meetings take place while the faithful and orthodox portion of the French evangelical Church is in a severe and dangerous conflict with negative elements in its own midst, showing a great deal of constitutional vigor and zeal, and a spirit of generous sacrifice worthy of all praise. In many of these assemblies the burning question of the popular elementary schools was seriously and anxiously discussed. It was acknowledged to be entirely impossible to establish their own schools in sufficient numbers on account of the expense, which would be largely increased by the scattered condition of their people. They found consolation, however, in the promise of the Government that in matter of religion the schools should be neutral and not hostile, and believe that this promise is given in good faith and will be honorably executed. They were united in the resolution to be extremely watchful in this matter, and to be careful to use the free days—Thursday and Sunday—for the special religious training of their children. These annual assemblies of the Reformed Church of France again prove that it cherishes in its bosom a noble inheritance and a valuable power of active faith. It certainly has the hearty sympathy of the Protestant world, which hopes to see it bear its banner high aloft amid all the discordant elements now rife in France.

THE TRIUMPH OF MISSIONS IN SUMATRA.

The German Missions in Sumatra have accomplished a most notable triumph in their self-sacrificing labors, and may well be pardoned for calling the attention of the Christian world to their signal success in their work, especially in that part of the island known as the Batta Land. They seem to have civilized the entire region, and to have introduced a parochial and church organization for their mission work that is really

exemplary in its systematic effectiveness. The Brothers of the Rhenish Mission entered Sumatra in 1851. They had previously begun work in Borneo, but had been driven from there in an uprising of the Mohammedan fanatics against their work, in which hundreds of native Christians and five of the missionaries fell victims to the sword. Those who escaped with their lives were by no means discouraged or intimidated, and immediately sought a new field, which offered itself in the neighboring Sumatra. Other missionaries had visited the beautiful island before them, but their work had not been a success. Several of the missions had been slaughtered and devoured by the Battas, and the Dutch government, for fear of a general disturbance in the Mohammedan ranks, had forbidden the establishment of other missions. At last, in 1856, a Dutch Missionary Society obtained permission to preach the Gospel to the natives, but they soon retired and left the field to the German Mission of the Rhine.

This was twenty years ago. Three years were consumed in learning the language and the land and people sufficiently well to be effective among them, and now, after seventeen years of work, they come forth with a civil and religious order that is simply remarkable, showing the result of a practical application of the ways of the Gospel toward raising a people from the lowest state of degradation to a condition of moral, religious, and even financial success, that speaks louder than theories and words. Their church organization is briefly as follows: The European missionary is the chief of the so-called mother station, and in each filial station the heads of families elect an elder, whose selection must be ratified by the missionary. Only those are accepted whose Christian walk and talk raise them above reproach, and who are thus calculated to be exemplars to their parishes. The duties of these elders are to visit the sick of their village, to advise with all communicants, and to see that Christian devotions begin and end the day, mostly under their supervision. They take charge of the poor fund and school fund, and make collections for the support of divine service among themselves and in poorer parishes. Every village that has fifty Christian families has a claim to a school, whose teacher is appointed by a school board. This board fixes the studies and the hours of instruction, gives the necessary direction to Christian observances in the schools, not forgetting Christmas, Easter, and other Christian holidays as are usual in Germany. As special aids in the work of spreading the Gospel among the people, the missionary has a well selected corps of helpers, known as evangelists, who are local missionaries. In the larger villages there are regularly ordained local preachers, whose support is provided by the parish. The European missionary in charge of a series of stations has episcopal prerogatives in the appointments of the subordinate workers. There is also a seminary at Panter for the training of teachers and evangelists, the course lasting four years, after which the pupils go out for a season in the practical work, and if in this they show an adaptation for preaching the Gospel, they return and take what is called the preacher's course.

The parishes have the privilege of choosing their preachers, and the duty of supporting them and the churches. In short, the whole arrangement is eminently practical and peculiarly adapted to make the work self-supporting and independent of foreign support. How successful this system has been is shown by the fact that the seminary, which now contains seventy pupils, has not received the least pecuniary aid from the missionary treasury.

Now the above story would be quite commonplace in the Christian work under the shield of civilization; but it is very marvelous when we reflect that only seventeen years ago these same people were given to cannibalism of the most confirmed character, so much so that enemies taken in battle were actually devoured alive; and all were considered enemies who lived in another village and were governed by another chief. Women were bought and sold, and they alone did the work of the fields, while the men had no other occupation than that of war. And now it is possible to give to this people, who are nearly all Christians, a moral and religious status and a regular church organization that controls the most of them. These facts are even more telling than figures, and the Germans claim that the mission work has no parallel to show for this. This brilliant success should encourage others, but it must not lead us to feel that it has been gained without great sacrifice and hardship. Great labors and struggles preceded this victory, as well as the greatest dangers. Several times these heathen people, led on by their priests, were on the point of slaughtering all the missionaries; but the hour of danger passed, and now the numbers are increasing every day, and the mission work bids fair to regenerate the whole beautiful isle.

ART. IX.—FOREIGN LITERARY INTELLIGENCE.

THE Germans are still working away at the Cuneiform literature, and have just given us a new history of Babylon and Assyria. It is now more than a hundred years since the great traveler, Karsten Niebuhr, in his journey to Arabia and the surrounding lands, discovered in the ruins of ancient Persepolis the wonderful arrow-head inscriptions. This fortunate "find" was ratified and increased by Porter and Rich, and then by Westergaard, Rawlinson, and others. These inscriptions contained three kinds of script, and supposably, also, kinds of language. When the ruins of Nineveh came to light, mainly through the labors of Layard, numerous inscriptions were found that were identical with the third class of the cuneiform inscriptions. Then learned investigators hastened thither and brought home new treasures of all kinds. Since then, through the labors of such men as Rawlinson and Smith, Oppert and Lenormant, Schrader and Friedrich Delitzsch, Assyriology has been raised to an independent and solid science. Numerous publications in this line form

almost a library, and, thanks to the zeal of these men, we can now read the arrow-heads with great certainty. The profit drawn therefrom by comparative religious history is very great, especially in the line of Old Testament exegesis; and since the discoveries of ancient monuments still continue through those drawn from the ruins of Mesopotamia, we hope for a rich harvest for the future. During the last few years Assyriology has made great advances in the works of various men in several languages which have hitherto lain in rather an isolated condition. These have recently been collated and compared by Professor Mürdter, of Stuttgart, and the cream of the information is given to the world in a handsome work entitled, "A Concise History of Babylon and Assyria, according to the Cuneiform Monuments," with special reference to the Old Testament. To these Friedrich Delitzsch has prefixed a preface and added a supplement. The very best sources have been consulted; illustrations explain the text, and the comments of Delitzsch increase the value of the work. The religion and the people of both lands are popularly treated, as well as their cosmogony and theogony, their arts and sciences, and their political history. The book may, therefore, be safely recommended as a *résumé* of Assyriology from the stand-point of Bible study.

Whitsuntide, or Pentecost, is made quite a religious study among the Germans, and is regarded by the schools as well as the churches. It is even a period for a short holiday and recreation for the children, and pentecostal books are in favor and demand after those for the Easter and Christmas holidays. It is not, therefore, surprising to see the announcement of three new pentecostal books for the last season. One of these is by a famous poet and *littérateur*, Karl Gerok, author of the "Palm Leaves," "Pentecostal Roses," etc. The work bears the title "From Jerusalem to Rome," and contains eighty-three so-called Bible studies. In these Gerok succeeds in opening a rich stream of knowledge and thought from the sacred Book, which leads over into the broad edifice of the Christian Church, and thence into the narrower one of the family life of the first Christians. He deals beautifully with the first Christian Pentecost in Jerusalem, and calls the Acts of the Apostles the original Pentecostal Book, from which he draws all his lessons. A second pentecostal book, by Dr. Andrea, is virtually a supplement to that of Gerok, treating mainly of the Acts of Luke, which he calls the "Origin and Early Development of the Church of Christ." While Gerok edifies, Andrea teaches; one is devotion, the other is instruction. But the latter is careful to avoid the pulpit tone and style, and to adapt it more to the purpose of attracting and instructing the young. And this goal he very successfully reaches, so that the scholar will gladly turn to it for a species of pious recreation from heavier studies. Another work that is born of the spirit of Pentecost has its origin in a humble parsonage of Holstein, and is devoted mainly to the significance of Whitsunday. It is termed the "Consecrated Pentecost," and tells the story of the sorrows of a daughter of the house, and the consolation found in recourse to the Author of all good. The three books indicate quite a peculiar devotion

among the German people to that most interesting event in early Bible history.

Dr. Zöckler, of the University of Greifswald, is just out with a new "Manual of Theological Sciences," that promises to be of much interest to the learned world of biblical literature. He is already famous as a commentator, and will thus receive a welcome among biblical critics. The first volume gives the fundamental view of theology as a science; the second treats of historical and dogmatical theology; the third of ethics and poetical theology, including the science of missions, both home and foreign. The first half of the first volume devotes nearly three hundred pages to the foundation of the science of exegetical theology, and treats also of the methods, the antiquities, and the history of Israel. The remaining theology of the Old Testament, with the story of the New, closes the volume. Professor Strack, of Berlin, and Professor Schulz, of Breslau, are co-workers with Zöckler on the Old Testament, one giving the Introduction and the geography of Palestine, and the other the history of Israel in outline.

Moritz Brosch has just issued his second and last volume of a very valuable work on the "History of the Papal State." His first volume was rather severely criticised because of the failure to deal in the personality of the Popes, their literary productions, and their ecclesiastical projects. But the author defends himself from these censures by saying that it is no part of his plans to treat of the Popes as individuals, but rather to treat of the "*Papal State*," the title of his work. Therefore he commences with Pope Julius II., the creator of this strange political formation, and ceases with Pius IX., under whom the effete Papal State went to pieces. He keeps closely to his subject, simply treating of contemporaries whose influence was allied to the development of the curious governmental complex. And, on the whole, he presents a very tragic story, and gives us a picture of incessant troubles and decay, through financial embarrassment, incapacity of the ecclesiastical rulers, and the machinations and counter-machinations of the Jesuits, of revolutionary and reactionary storms. He ends by saying: "The tribunal of the world, that has rendered its verdict in the form of historical facts, has overthrown all that the Popes of three centuries have raised with great sacrifices or crimes; all that to which they have often given their best powers, and not seldom their reputations, sacrificing the independence of Italy for the advancement of their plans of universal ecclesiastical rule."

The Protestant Church of Switzerland has a great deal of trouble about its hymnology, because of the cantonal jealousy, in the first place, and the different views of different sections, in the second. At last, from the hands of a commission, a hymn book for the Protestant Church of German Switzerland has just appeared, but only, it seems, to awaken new fears and censures. It contains four hundred and fifty hymns, and more than the half of these belong to the latest periods of hymnology, and it passes over many of the standard hymns of the German tongue.

The conservative pietists declare that all the thrilling hymns of their development have been cast aside, many of them absolutely indispensable in any collection of evangelical hymns. Severe censure is also accorded to the very frivolous way in which the text of some of the most beautiful hymns in the language has been handled, especially of the older ones so familiar to the fathers, and which it is so difficult to alter in the popular tongue. It is very clear, therefore, that the Swiss will need to try again in order to satisfy their people, and we very much doubt whether it will be possible to produce any collection which will at once satisfy both the conservative and the liberal wings of the Church.

A recent treatise on the Churches of the Orient shows them to be in a very unsatisfactory condition. Among them the Hellenic Church seems to be in the best condition. The growth of the district by the addition of Thessaly and Epirus has necessitated a new arrangement of administration in the conceded territory. The Patriarch of Constantinople relinquished his authority over this district in favor of the Metropolitan of Athens, with the reservation of certain honorary claims. At the same time a number of bishoprics long vacant have now been filled. The National Assembly has also passed a new law in ecclesiastical affairs, which calls for certain new provisions in the choice of bishops. Hitherto, for instance, the Bishops of Athens alone have been regarded in promotions; now the entire Hellenic episcopate is to be considered. Efforts have also been made to give a better support to the clergy in general, and especially to those in charge of a diocese. The State, some time ago, secularized large possessions of the Church, reducing its income; and the endeavor will be made to restore, not the property, but the proceeds of it. The crying sin of its clergy is ignorance, and consequent want of zeal and efficiency. In the last lenten season it is said that but one single sermon was preached in all the city of Athens. The State is, and may well be, ashamed of this, and would correct it.

The theologians of Germany are waging quite a battle for the retention of the study of religion in the schools. Bona-Meyer has just published a volume entitled "The Struggle for the School." This author is greatly in favor of what are called in this conflict, in Prussia, the "Simultaneous Schools;" that is, schools in which the two faiths are taught separately to pupils of the same school in regions where Protestants and Catholics both appear in considerable numbers. And where the schools are overwhelmingly of one or the other faith, there let that faith obtain, and be taught as one of the regular studies. But this plan often produces a territory which it is not easy to declare either neutral or confessional, and there the trouble becomes insuperable. Here Bona-Meyer recommends a sort of general religious instruction that would be equally applicable to all faiths, declaring that he himself finds stimulus to religious reflection in the Protestant church, the Catholic cathedral, or the Jewish synagogue. But many others may not experience the same feeling, and so the learned author leaves the subject just where he found it—in doubt.

The German clergy express a great deal of satisfaction at the appearance of a "Church Directory for North America," and thank the author, Rev. John N. Luker, of Sunbury, Pa., for this work, which gives them some guide to the German work in this country. They propose using this book for the advice of many emigrants going to America without the least knowledge of its Church organizations, and not aware of the places where German churches and pastors may be found. They complain, however, that it is open to one very grave fault, namely, that it gives only the address of the members of the Lutheran Synod of this country, (and we suspect of only one wing of that Church.) The Germans desire also the names of the ministers of the Reformed German Church, many of whose members are now coming to this country, and who would feel more at home among those of their own Church; and we would suggest to them that it would be no harm to include the address of the large number of German Methodist ministers of this country.

ART. X.—QUARTERLY BOOK-TABLE.

Religion, Theology, and Biblical Literature.

A System of Christian Doctrine. By Dr. I. A. DORNER, Professor of Theology, Berlin. Translated by Rev. ALFRED CAVE, B.A., Professor of Theology, Hackney College, London, and Rev. J. S. BANKS, Professor of Theology, Wesleyan College, Leeds. Vol. 4. Translated by Professor BANKS. 8vo, pp. 451. Edinburgh: T. & T. Clark. New York: Charles Scribner's Sons. Price \$3.

There is a massiness in the periods and paragraphs of Dorner that creates in the reader's mind the idea of a massiness in the man. His sentences are magisterial, as if deciding by original authority the absoluteness of the dogma. He gives sentence on every point in theology in the tone of a finality. And there is *power*, too, in the thought; great power when he is right; and when wrong, as we hold him often to be, he is powerfully wrong—a rail-car powerfully off the track.

The present, the final volume, deals with the atonement, with theodicy, and with eschatology. On the atonement he is vigorous; on theodicy he is self-contradictory; on the doctrine of retribution wavering through prolix chapters, and landing in timid but probable *post-mortem* probation. Dorner is a justly eminent, yet, we venture to think, overrated, theologian. The mature theologian, by all means, should read his most suggestive volumes, but with a wary discrimination.

What can be more fantastic than the following pronunciamiento, denying the resurrection of Christ, and substituting a

transmigration? "Christ cannot have again assumed and transformed his body in the resurrection, but it must be held that he utterly laid aside and left in the grave his material body in prospect of his heavenly life." Christ, then, must have had, at the moment of his emergence from the tomb, *two bodies*. What a "find" it would have been for the Jews could they have laid hands on the abandoned body! What became of it? It had no resurrection, and must have putrefied, and is now dispersed to the elements! "The mortal," then, did not "put on immortality." It disintegrated. The dead did not rise, for the spiritual body never was dead. The vile body was not *changed into* a glorious body; but the vile body went into deeper vileness, and a glorious body was, as Dorner says, "generated by Christ's ethical process"—if any body knows what that means. And then what a sharp deception Jesus played upon his disciples when he showed spurious wounds in his spiritual body to make them believe the falsehood that his present body was identical with his crucified body! The cheated apostles were permanently deceived, for they always maintained that Christ's crucified body came to life, and the fraud was perpetuated in the Apostles' Creed in the words, "I believe in the resurrection of the flesh." All this offensive blasphemy Dorner authenticates in order to evade the simple fact that Christ's real body might as truly rise into a glorious resurrection as it once rose into a glorious transfiguration on the Mount. For this denial of Christ's resurrection he gives no reason, scientific, theological, biblical, or metaphysical, but enunciates it as pure dictum.

Of the Church doctrine of the resurrection he, nevertheless, gives a true and fair statement. "Many teachers of the ancient Church, like Justin Martyr, Tertullian, suppose a complete identity of the resurrection body with the earthly one, inclusive of all the faults of the latter, which Christ will rectify at his second advent. A more spiritual theory is maintained, especially by Origen and his school, who even regards the present body as an evil and a hinderance to perfection. But since Augustine's day an intermediate view between the materialistic and spiritualistic has prevailed, and was taken over into the Evangelical Church. According to it the resurrection body has indeed an identity of *substance* with the earthly body, but not with the *form*. The latter will rather be a glorified one."

But, distorting the doctrine of the Church, Dorner substitutes a *germination* in the place of a general *resurrection*. His excuse

for this is the apostle's illustrating the resurrection by the case of the seed, which grows up not a "seed" again, but "grain." Plainly, however, the apostle is not there describing the secret underground process by which the resurrection is wrought. He does not mean that the body germinates like a seed in the grave. He is only arguing optically of what is seen above ground; that, as a humble seed buried springs up in renewed beauty, so the body buried springs up in strange glory. To make the apostle describe the subsoil process is to bring him into scientific error, for the seed does not literally "die." If, indeed, *new matter* is added to the resurrection body, as he seems to think, that new matter is certainly no *part* of the resurrection. For the resurrection is a resurrection of the *dead*, and that supplement was no part of the *dead* organism. As Chrysostom says, "That rose which fell," but the addendum neither fell nor rose. That re-lives which dies, but this foreign element never died, so far as this antithesis is concerned.

And here we may, by the way, note that the late Dr. Summers remarked that it is unnecessary to suppose in the resurrection the rising of the same corporeal substance; for the resurrection may be analogous to the new bodies that come into existence successively in the *growth* of our life. There are, it is sometimes said, several successive bodies in the life-history of every mature man. But such a statement is scientific error. There is not a succession of complete separate *bodies*, like a row of finished statues, in a man's career. Each successive corporeal mass is formed, not in distinct completeness, but by the gradual accretion of new particles into the old organism. The new body does not instantly expel the old, and rush into its place a new formation. But the resurrection change takes place in "the twinkling of an eye." And so, as the resurrection is not a substitution, nor a metempsychosis, nor a germination, neither is it a growth. It is a *resurrection, sui generis*, and nothing else. New to most of our readers is also Dorner's conception, enounced without proof-text or logical argument by pure dictum, that all dead corporeities are solved into a general reservoir, "like an ocean," and each soul at the resurrection appropriates from the common stock a *quantum sufficit* for itself.

Rightly against the early reformers, who were determined to expunge purgatory from theology at any cost, Dorner affirms an intermediate state. But in this zeal against purgatory, he thinks, they left themselves an indefensible severity of retribution. He,

therefore, casts about for a milder eschatology, especially for infants and heathen, who never heard the Gospel. He weighs annihilationism, restorationism, and eternal misery in scales, and finally decides in favor of a *post mortem* probation. That decision does not seem intended, however, to favor the impenitent sinner under the light of the Gospel. His list of authors quoted on the subject suggests the existence of a variety of opinions maintained in German theology, and evinces the extensiveness of his reading on the subject. We are not, however, struck with the conclusiveness of his logic. Our admiration for Dörner, as a whole, is somewhat qualified, and we cannot recommend his theology to any but a very discriminating study.

Journal of the Society of Biblical Literature and Exegesis, including the Papers Read, and Abstract of Proceedings for June and December, 1881. The Society prints the papers read in full, but is not responsible for any opinions expressed therein. Middletown, Conn.: Pelton & King. 1882.

"The Society of Biblical Literature and Exegesis" was formed in June, 1881, and consists of a body of eminent biblical scholars associated for the purpose of furnishing free and frank discussion under the form of exegetical documents in the department of sacred scholarship. Among the eminent names are Professors Abbott, of Harvard; Bartlett, of Dartmouth; Curtiss, of Chicago; Merrill and Thayer, of Andover; Prentice, of Middletown; Buttz and Strong, of Drew; Timothy Dwight, of Yale; and Dr. Ward, of the "Independent." Such a body of scholars can do much for biblical criticism, and we would hope that their "Journal" may receive a handsome support, enabling it to assume a handsomer appearance externally than we have in this first specimen.

From Professor Abbott we have some able exegetical articles on texts hitherto involved in the Unitarian controversy. On the reverse side one by Professor Dwight.

The article by Professor Goodwin on the words *soul* and *spirit* in the Bible, hardly does justice to the views of the trinalists (we abhor the butcherly word trichotomists) upon the nature of man. (1) In the first place, no higher being than man, as God, angel, demon, is ever called a *soul*, but a *spirit*. In the nine places quoted by Dr. Goodwin of its use in regard to God, a soul is indeed anthropopathically attributed to God, but he is in no place called a *soul*. So also a *heart*,^{or} an eye, a hand, is attributed to God. "With my whole *heart* and with my whole *soul*," says

FOURTH SERIES, VOL. XXXIV.—51

God, (Lev. xxvi, 11.) We thus learn that man has a higher nature, ranking him with the higher beings, as well as a lower nature, ranking him with the brutes. (2) This distinction manifests itself, as Professor Goodwin admits, in our higher and lower faculties; but these faculties are, of course, a manifestation of their substratum. The higher and lower belong to their nature-bases. (3) As to the separability of these basal natures, we may surmise, *a.* That they have a twofold origin, one coming from God circuitously through nature causations, and the other directly from the divine, (Gen. ii, 7;) *b.* That as in a bird evolutionally derived (truly or theoretically) from a serpent, a higher mind is superimposed upon a lower, so the spirit may be superimposed upon the animal soul; *c.* That, nevertheless, the two are not like a chemical mixture permanently two, but like a chemical union identified into one being; and yet, *d.* In our transition to our higher state a large share of our brute nature, nervous and appetitive, will be eliminated, (1 Cor. vi, 13,) and the glorified unit, reuniting with the glorified body, will so regenerate it as to render it a *spiritual* body instead of a *soulical* body. (4) Trinalists do not claim to hold a modern "discovery" in all this, for theirs is an old Church doctrine. But as the discussions with materialism and evolutionism advance, the doctrine is applicable to the solution of an increasing number of adverse arguments.

The article on the "Babylonian Element in Ezekiel," by Professor Toy, of Harvard, is one of the latest efforts of the Munchausen school of biblical pseudo-criticism. Professor Toy tells us that Ezekiel contains no terrible prophecies against Babylon; which simply shows that the prophet uttered no treason against the government under which he lived; but it justifies none of the professor's inferences that he plagiarized the Babylonian myths and rituals, and interpolated them into the Old Testament canon. Thus the self-complacent professor tells us that the garden of Eden (and consequently the narrative of the fall of man) is borrowed from Babylon during the Captivity! It is, therefore, we are left to infer, a pagan myth, and, as claiming to be a primeval Mosaic document, is a forgery! The importation of this fundamental document from Chaldea by Abraham we can easily believe, as confirmed by George Smith's Assyrian researches; and then we have, perhaps, through the Abrahamic pedigree, the most ancient record of the world. Mr. Toy gives no argument for making it a modern plagiary by Ezekiel which is not founded on the most neological assumption. The second Isaiah

he dates at about 540 years before Christ, and Joel is after the Captivity. There is no Leviticus before the Captivity, and Deuteronomy comes a little before Josiah's time. The Mosaic ritual was originated by Ezekiel in Babylon, and, with much of its accompanying history fabricated by Ezra and his compeers, as the original Mosaic institute which Jehovah had laid down for Israel under Moses. All these myths and dishonesties Professor Toy smoothens over with a few sanctimonious phrases, very much of a piece with the moralities he attributes to Ezra. The Law of Moses, so revered by Israel in Christ's time, and so reverently named by Christ himself, was mostly a spurious fabrication of a far later age than Moses.

To much of these juvenile flippancies a calm and scholarly reply is virtually furnished by Professor Gardiner in the last article of this publication. The preposterous crotchet that Ezekiel furnishes the programme for the forged Leviticus is quietly and conclusively exposed. Ezekiel's scheme is foreign to that of Leviticus. It is a scheme above the level of nature, and is, in fact, an ideal—an Apocalypse. To make Leviticus a copy after Ezekiel is about as sensible as to say that our "Methodist Book Concern" is modeled after the "Bible House."

The Revelation of the Risen Lord. By BROOKE FOSS WESTCOTT. Macmillan & Co.

In this work Canon Westcott seeks to determine the significance of the several appearances of Christ between the resurrection and the ascension. Considered as history the record of these appearances is very fragmentary; but considered as a revelation they are full of significance. "That which is incomplete as a history is complete as a Gospel." The manifestations of the risen Christ, according to the author, fall into two groups—those of the first Easter day, and those of the days which followed. The appearances on Easter day were mainly directed to the creation of an immediate present belief; those which took place afterward to the establishment of a belief in Christ's future and abiding presence. The author throughout assumes the fact of the resurrection, and seeks only to interpret its significance. That one who was dead should live again, as in the case of Lazarus, would have no eternal significance. The resurrection must mean the present union of Christ with his disciples, and it must prophesy eternal life for them. To produce this faith and conviction in the minds of the apostles, and, through them, in the minds of the faithful every-where, was the aim of the manifestations of Christ after

his resurrection. Hence, the title of the work, "The Revelation of the Risen Lord." The author finds in the nature of the appearances a guarantee of their reality. He well says, "The abrupt cessation of the appearances of Christ is intelligible if they were granted for the specific end of producing the faith which they did produce; it is not intelligible if they were the product of enthusiasm."

Christian Growth. By O. P. FITZGERALD, D.D. 24mo, pp. 120. Nashville, Tenn.: Southern Methodist Publishing House. 1882.

Dr. Fitzgerald is editor of the Nashville "Christian Advocate," and has approved himself as an able thinker and writer. The present little volume is a fine miniature manual, especially for the young Christian. It is written in a very attractive style and in the true evangelical spirit. It traces the progress of individual Christian history, beginning with the "new birth," touching on the successive stages of Christian advancement, until the attainment of the perfected Christian life. It is a beautiful guide for the pilgrim's progress in the Christian path.

Philosophy, Metaphysics, and General Science.

Kant's Critique of Pure Reason. A Critical Exposition. By GEORGE P. MORRIS, Ph.D., Professor of Ethics, History of Philosophy, and Logic in the University of Michigan, etc. Small 12mo, pp. 272. Chicago: S. C. Griggs & Co. 1882.

A brilliant young school of Kantian and post-Kantian philosophy seems to have lately sprung up in our West. Although a transplant from Germany, it seems to have found a congenial soil and shoots up a vigorous growth. The nice little volume before us announces accordingly that Professor Morris, of the Michigan University, is to edit a series of "Philosophical Classics," to be published by Griggs of Chicago. Besides this specimen of Kant made easy, we are to have, from President Porter, Kant's Ethics, a noble work and decidedly easier than the Critique; Kant's Critique of Judgment, by Professor Adamson; Schelling, by Professor Watson; Hegel's Logic, by Dr. W. T. Harris; and his Esthetics, by Professor J. S. Kidney. However we may dissent from these authors, we welcome this series of expositions. Perhaps we shall better agree with them when we better understand them. At any rate we welcome them as a range of high thought, an alternative, a diversion, and a relief from the malodor-

ous "dirt philosophy" reeking up from the Darwinian swamp Says Virchow, "The scent of monkey taints the air," and since the entombment of the great Simiades we are all required not only to smell monkey, but to accept monkey as our "heredity." So we are eager to change the subject, and to talk Kantian and Schellingian metaphysics. But before beginning to talk about them extensively and profoundly, it might, perhaps, be well enough for all to know just a little what they are; and so we thank Professor Morris, Mr. Griggs, and their learned train of contributors for giving us all a chance.

Professor Morris performs the part of both an expositor and a critic. He aims not only to bring the uncouth German into the acquaintance and sympathy of our American mind, but to add the results of later thought, in order to correct and adjust the philosophy he taught. Thus, with Kant he agrees that space has a dependent existence; it is mind-created; so that if there were no mind there would be no space. But he denies to Kant that, therefore, space is purely "subjective." Somehow he believes that subject and object possess an "organic oneness." They are both one as merged in "the universal Spirit," namely, the absolute, and the "absolute can only be conceived as spirit." Thus he advocates the "spiritualistic conception of the absolute reality." Substance, and we suppose space, is only "phenomenal," and phenomena are the unreal shell of the noumenal; and the noumenal of all phenomena is the great universal spirit; so that the cosmos seems to be spirit clothed in unreal substance. This may not be pantheism.

A great fault of the transcendental class of writers is that they are apt to run into a high strain of euphonious but not very lucid rhetoric. Hobbes, Locke, and John Stuart Mill aim at a clear, manly simplicity and lucidity of style. Coleridge, Cousin, and Dr. Hickok, are decidedly highflown. To the complaint made of a magniloquent lecturer at a late philosophical convention, that he was too high to be intelligible, the reply was made that philosophy, like every other system, must have its technical nomenclature. And that is true. But it is bad for a school of thinkers when its expositors seem to aim at a showy display of technical forms of esoteric phraseology. We are not sure that there is not a perceptible degree of falsetto in the style of Professor Morris.

We all know that Kant assumed the task of putting to the test the universal negations of Hume; negations of every thing but

what he called sensible "impressions," and so negations of the existence of an external world of the supernatural of God and immortality. The Scotch school had, in a method of modest analytic "common sense," gone over the ground and maintained a successful contest, but something more bold and structural seemed to be demanded by the public mind. Kant's Critique appeared, and its very iron Tolbooth character seemed to give it an "architectonic" strength. It was no direct answer to Hume, but the erection of an opposing fortress. It was not so very much of an opposition either; for Kant conceded to Hume that in the field of intellectual speculation no supersensible truth or being could be proved. He resorted to man's "Practical Reason," just as the Scotch philosophers did to "common sense," and with a still more unhappy selection of the term. And Practical Reason could furnish no more than a "Belief in God, immortality, and soul." Yet in the Practical Reason he included the ethical nature of man, and legitimated it as being a part of man's structural being, and so a valid authority for man. But while thus finding himself, as a true moral being, entitled to firm faith in these three great realities, he never affirmed the truth of Christianity, never passed beyond ethical Theism. In his "Religion within the Bounds of Reason," he took the ground of coldest Rationalism. The atoning crucifixion was a popular story, miracles were works of imagination, and conviction of sin, repentance, and justification by the Gospel were to him a self-magnetism which he professed himself unable to understand. Still his philosophy was a framework into which Christianity could be installed much more easily than in the dark confines of sensationalism, and the negative benefit was attained of a check upon the predominance of Hume.

After Kant the story of German philosophy ends to the general mind of the world. His successors, Fichte, Schelling, Hegel, are to the English-American view but *umbræ nominum*, shadowy names. "The secret of Hegel" is at present about as much of a secret as ever. See now if our western "classics" will make the jewel leap out of its casket, and radiate a luster so clear as to illuminate and not so very dazzling as to blind us.

We are reminded by Professor Morris' exposition of Kant how much we do not believe in him. Take but a single point. A philosophy like his and Lotze's, that denies the reality of *space*, a reality that is, which is valid, whether there exists mind or not, does to our view lie in a hopeless *reductio ad absurdum*.

We hold that any philosophy that abuts against the objective reality of space is at once demolished. Kant and Lotze hold space to be created by mind ; and Kant maintains that it is simply a mind-formed *condition* of sensible objects. "We cannot," he says, "perceive or conceive an object but in space." What authority, then, have we for believing the reality of the object any more than the reality of space? They are both equally authenticated by the same affirming mind. We do *see* space. I see the space around my table just as clearly and certainly as I see the table itself. I see the space in an empty pail just as truly as I see the water that anon fills it. And so far as my perceptions are concerned, space is as genuine an object of perception as the water or the pail. And yet you recognize that the space in the empty pail is vacuity, a pure absence of positive existence, a room for occupancy. That visible, *real*, actual emptiness—perhaps a painful *reality*—you call indifferently *space* or *nothing*. So that space=nothing. In the pail you see a circular nothing six inches in diameter and one foot deep. It is a spacial cylinder, just as real as any iron cylinder. And so space=nonentity=vacuity=nothing is extended, measured, and shaped, just as truly as matter. But it is not movable and literally divisible like matter. Annihilate the pail and you at once see that the division and limitation were imaginary. Matter may be cut in two and the parts removed, but not space. Matter may be viewed as transient, vanishing, and non-existent, but not space. Matter we may view as created and then annihilated, but space is uncreable and unannihilable. For how can nothing be created? How can extended vacuity, absence of all positive existence, be generated, destroyed, or dependent for its reality on any thing finite or infinite? John Stuart Mill defines matter as "the permanent possibility of a sensation." We might define space as *the permanent possibility of an occupancy*. We know that it is limitless; for, assume any limit, and space is beyond it. And so immensity of space and eternity of time are among the most primitive, indestructible and certain of all thoughts. And when we see our stalwart philosophers so bravely take immensity of space and twist and tie it into a knot, as a western hunter crumples a piece of brown paper into a wad; and when they thrust immensity of space into their twistified theories, as the hunter rams the wad into his musket, we are overwhelmed with admiration at the dexterity of their manipulations.

And what shall be said of Kant's famous battle of the Antin-

omies? In order to show that, when we get up into the supersensible regions, we are involved in contradictions that warn us down, he takes four sets of supersensible propositions and opposes them like contradictory batteries against each other. It is the battle between the phenomena and the noumena, in which they with great precision annihilate each other, and thereby settle their feud. His first antinomy seems to be based on the ambiguity of a term. If there be a word in language expressive of a transcendent reality, in which all mind agrees, it is *ETERNITY*. Yet this word, we are instructed, contradicts itself. There is an eternity of the past which has terminus at the present moment; so that we have an Infinite chopped off at one end! Then there is a future Eternity; so that we have an Infinite clipped at the other end! And when both are tied together we have an absolute Infinity. Now, if we will not be governed and cheated by words, we may see that there is here no contradiction in the conception. A geometrician finds it perfectly legitimate to say, "Let this line A B be produced from B to infinity;" that is, without a further end. And that is a perfectly legitimate conception—a line with a beginning and no ending. And in our thinking of that line two valid conceptions arise. We may either think the line ever approaching yet never reaching infinity, in which the element of time and motion is blended with linear form; or we may view the line as now infinitely complete, an endless line. And so man's immortality embraces the conception of a commencement and continuance without end. We speak of a monument to be raised and to stand forever. Men have generally believed in a creation never to be annihilated. So, also, there may be conceived a line with no beginning, yet an end. Applied to time, we might call one *præ-eternity* and the other *post-eternity*, and both valid conceptions. And then, if we call the *whole* Eternity, we may see that there are three harmonious valid conceptions distinguished by their three names, and all without contradiction. The other Antinomies of Kant are, we think, no more valid.

Illusions: A Psychological Study. By JAMES SULLY, author of "Sensation and Intuition," "Pessimism," etc. 12mo, pp. 370. New York: D. Appleton & Co.

Mr. Sully has produced several philosophical works of no great note. He is, we believe, at the present time a member of the agnostic school of thinkers. The present work is written in a clear style, and furnishes many a valuable suggestion for prac-

tical life. His term, "illusions," extends to nearly all the mistakes of sensation, perception, introspection, and insight that men are liable to commit. The department of apparitions, ghosts, second-sight, clairvoyance, etc., is mostly omitted. He is copious on the subject of dreams, but we do not see that he furnishes much in advance of the treatment of Macnish and Abercrombie thirty or forty years ago.

In regard to dreams, indeed, we opine that they are best explained from the standpoint of the Will. Mr. Sully represents Dugald Stewart as maintaining that volition ceases in our dreams; but we scarce think that he represents Stewart accurately. Every one knows that we have plenty of volitions, dream-volitions, within the train of our dreams. What Stewart would truly say is, that the will loses its power over the corporeal system during sleep; or, more correctly, the system loses its power to obey the will, and so the will is pretty much powerless. The will is not like a general whose army has rebelled and flung off his authority, or whose power of command is paralyzed, so much as like a general whose army is demoralized and incapable of obeying. During the day the system has been throwing off its energies in action, and has become exhausted. Synchronically, night withdraws the stimulus of light, so that there is a time-keeping between man and the diurnal revolutions of the earth. With man the animal creation accordantly sleeps, and even the vegetable slumbers. And this reminds us of great Jonathan Edwards' profoundly witty definition of "nothing" as being "that of which the *sleeping rocks do dream*." As we lay ourselves to our night's repose, the wearied system demands release from the tyrant Will, and consequently all its tension is relaxed. The moment that the will surrenders is the moment of commenced sleep. Simultaneously, the volitional impulse being withdrawn, the five senses cease their action. The higher intellect in the front brain, unpressed by will, loses its discriminating energy, and submits without judgment often to the most absurd impositions. Meantime our sensuous thoughts, our images of mental revery, in the absence of discriminating power, become realities. The Berkeleyan philosophy becomes true in dream-world: our thoughts are things. And sometimes they become exciting, and our dreams are vivid and disturbing. For we believe that we do not always dream; and that our sleep is imperfect and less recuperating when it is not dreamless, for even our conceptive faculties need repose. The non-volitional

functions of our interior system, meanwhile, the respiration, the pulsation, the circulation, the digestion, all go on freely, yet quietly, availing themselves of the period of repose to reproduce their expended energies. About midnight the accumulation of new strength has commenced. By morning the forces become rampant, and under stimulus of returning light demand of General Will to lead them into action.

After keeping his readers, through extended chapters, in the region of "illusion," Mr. Sully, wisely fearing lest they should become a little dizzy, and fancy that all is illusion, and that we are all crazy, brings them back to a central *reality*. It is, indeed, true that we are all a little touched, and do now and then hallucinate. But we do this each individually and variantly from the consensus of the totality of minds, of which each individual is a part. By the unanimity of the whole the eccentricity of the individual is corrected, though each individual has in turn to have his specialty neutralized. And this consensus is sound and right, being in possession of *reality*. Mr. Sully gives no man leave to go crazy over his book.

He endeavors to keep the discussion of illusion within the limits of science, though aware that he is ever near the boundary line of metaphysic or "philosophy." The scientific questions are comparatively easily settled; he has only to come back to the decision of the "consensus," which is a very good pope. But there is a very dangerous outlet into philosophy by which all may be swamped. Suppose philosopher comes along and says, "Mr. Scientist, is not the existence of the external world one of the 'illusions' of men, and is your subject exhausted before you have settled that question?" Mr. Sully acknowledges such to be the fact, and modestly confesses he omits that discussion as a great deal too large, not for his subject, but for his capacity, it being a question for ages. We do not agree with him. No reasoning that challenges the reality of the perception of the external world is as valid as the perception itself. The duality of mind and matter, of time and space, are realities stronger than any arguments that can be arrayed against them. We feel mind and we see matter; we feel time and we see space; and any reasonings against their existence are refuted because they contradict primitive certainties. We are wholly undisturbed, therefore, by the fluctuations of Mr. Sully on the sea of evolutionism. We do not for one moment feel puzzled by John Stuart Mills' resolving causation into *association*, substance into "the *permanent*

possibility of a sensation," or the soul into a *series of cogitations*. These are simply the antics of a fancy mimic-philosophy, bearing the same relation to a true philosophy that a chimpanzee does to a man. We say this in full realization that these intellectual gymnastics display no little power; that they possess, like other gymnastics, some degree of fascination; and afford some training for the intellect of the gymnast. Nevertheless, they are nothing but lofty conundrums; they afford no valid or saving truth.

Christian Ethics. (Individual.) By Dr. H. MARTENSEN. Edinburgh: T. & T. Clark. New York: Scribner & Welford.

This volume was preceded by a general treatise on ethical principles from a Christian stand-point, and is to be followed by another on social ethics. The present volume brings the application of ethical principles to bear upon practical conduct, often in a decidedly explicit and pungent way. It furnishes many a hint for the guide of life, and the preacher may find in it not a few suggestions of the mode of rendering moral science suggestive in a popular way.

History, Biography, and Topography.

Thomas Carlyle. A History of the First Forty Years of his Life. 1795-1835. By JAMES ANTHONY FROUDE, M.A. With Portraits and Illustrations. Two volumes in one. 12mo, pp. 252, 297. New York: Harper & Brothers. 1882.

Of course the pen of Mr. Froude can make any subject readable, and with so unique a topic as Carlyle and his contemporaries, eminently readable. But he cannot make of his subject a philosopher, a religionist, nor a true teacher or inspirer of men. He was simply a great vociferator, flinging up now and then strains of grand vociferation, startling from its rugged beauty or extravagance, but nine times in ten mere racket and furor that fools admire, first from their strangeness, and latterly from mere habit. Taken altogether, the annihilation of all he did, and the obliteration from the world's memory of all that he was, would be no loss.

Educational.

The Semi-Monthly Fonetic Teacher. Organ of Spelling Reform. St. Louis, 1882. 8vo. Eight pages per number. \$1 per annum. T. R. VICKROY, Editor and Publisher.

We are in receipt of this periodical ; and as we have for many years been in sympathy with every effort for the mitigation and abolition of our English spelling curse, we heartily recommend it to the patronage and perusal of every inquirer after the "true and good." More than thirty years ago we published, in the "Ladies' Repository," edited by Dr. Davis W. Clark, and in the "National Magazine," edited by Dr. Stevens, some earnest essays on the subject. There were then a few zealous laborers for the movement, but a general silence on the subject, unbroken except by expressions of self-stultifying ridicule and even bitterness. We have passed through several reforms, but in none have we seen more unequivocal self-exposures of conceited ignorance on the part of opponents. The late Professor Haldeman was the only man of general eminence we can recall who then bravely advocated the cause. Other occupancies have since crowded out this subject from our interest ; but occasionally opening and rubbing our eyes to take in the situation, we are greatly gratified to measure the progress of the movement, and to note the names of eminent men who have taken it in hand. Of the great beneficence of the end designed, and the surety of its accomplishment, we have not the slightest doubt. The ideal of a perfect orthography consists mostly in an *unequivocal alphabet*. By it a given series of letters should spell only one possible sound, and be pronounceable in only one possible way ; and, conversely, no word or sound could be spelled in any other than one possible way. There could then be no rational mistake. *It would take but a few weeks or months to learn the complete spelling of a whole language.* Based initially on *memory*, the process of learning would soon be guided by *principle* ; and according to the exact following of principle would be the ease of learning, the accuracy of the result, and the intellectual and moral disciplinary effect of the whole process. Spelling would cease to be a terrible spasm of hard memory through myriads of capricious details, requiring drill upon every word ; it would become an exact science. If this could not be attained with absolute perfection, it could be so approximated as to attain an invaluable result.

The ease of learning would reduce a vast amount of mental

labor and pain for childhood. It would be the emancipation of the child-slave from the most terrible part of the whole educational process. It would fling off a large part of the school-room nightmare that now renders truancy venial, and open a cheery way and a livelier interest for all other parts of learning. The labor and pain of spelling, as we shall soon show, is expended in acquiring falsehood and demoralization. Then there would be an immense diminution of the expense of elementary education. Spelling, reading, and writing would require much less of time and labor, and consequently of pecuniary expenditure. There would be an annual saving of millions in the cost of public education. The work of spreading popular education, for instance, through the South among our negroes, and among our foreign population, would be expedited and cheapened. Our national masses would become more intelligent, and the dangers to our free institutions, arising from ignorance and degradation, would be lessened.

Did the English language possess a simple and correct orthography, it would stand a fair chance for becoming the predominant language of the world. Its structure is simple from the absence of elaborate declensions; its verb is structurally simple; its syntax is simple. But the foreigner finds its orthography so complex and capricious that he is obliged to learn the spelling of each word by itself—an endless task. Now English and American conquest, diffusion, and commerce, are spreading over the world with an unparalleled rapidity. Give our language as simple an orthography as it has a syntax, and its great obstacle is removed. It would become, in all probability, the circulating medium of the speaking world.

We have spoken of the demoralizing character of our orthography. The more our readers study that point, we think, the more the stupendous untruth our orthography embodies will become evident. Truth is the agreement of the representation with the fact: but so immense is the disagreement of our letter combinations with the word said to be "spelled," that the whole teaching is a drill in conventional error in the place of absolute accuracy. It is an undisciplining process, an inculcation of disorder and incongruity, requiring the wholesale acceptance of falsehood for truth, thereby perverting and disorganizing the mind.

One sunny day in our school-boy years we were watching a fellow pupil standing up at his spelling lesson. He was a cheery boy, and he first read his lesson audibly to the master in a high

key. The reading finished, the master took the book to "put out" the words for spelling. "Spell geese," said the master. In high tone the boy began, "*Ghe*," (our spelling of hard g.) "*Ghe*," echoed the master, "what kind of a letter is *ghe*?" Whereat the surrounding urchins felt authorized to snicker at him as a dunce for telling the truth and not a falsity. For *ghe* is the true first element of the three of which the word *geese* as pronounced is composed. But the boy was forthwith duly inducted into falsehood by being told by his master that the first letter is *je*; and so the entire elements of the word are *je ee se*, which, as near as any thing, spells *jēsē*. The three elements of this word *geese* phonography (which is a very perfect orthography) presents thus, — ·); and as thus presented, phonographically, the letters can spell no other sound; the sound can be spelled in no other way. Phonography is thus, proximately at least, a perfect orthography. If, as some say, phonography is a failure, it is not in the unequivocality of its alphabet and spelling, but in its reporting rapidity. The elements being well mastered, there can be no mistake, ambiguity, or variation. The instantaneous utterance of the elements (as in phonography) is the pronunciation of the total word. The mastery of the elements, and of the spelling principle, is a mastery of the whole art of the perfect spelling of the entire language, and is a work for a good mind of but a few months. And this is precisely what should be.

The modifications proposed by the united American and English Philological Associations, and the Spelling Reform Association, are a great improvement in their way if they could be universally adopted. They would remove a large mass of difficulties both for the child and the foreigner. For the present, as being made to our hand, they would be a gain. But we want a *reconstructed alphabet*; and it may be that examination would show that a well-reconstructed alphabet has already been brought into existence. Such an alphabet should, *first*, be a fair approximation to complete unequivocality; it should, *second*, be as little as possible disagreeable to the eye; and it should, *third*, be as little changed as possible from the present typography; so that a few hours' familiarity would render it as easy reading as the old style, and the transition from old to new be facile and pleasant. This would leave the availability and value of our old libraries undiminished; for, with very slight effort, any reader might be easily familiar with both styles, though he might never be, and never need to be, adept in the old style; for few at the present

day are complete masters of English orthography beyond liability to numerous mistakes. Probably not a man living could accurately spell the entire of his own language.

But it is objected these associations have no authority. Nor had Rowland Hill, we reply, any authority for pushing the cheap postage reform; nor the antislavery societies any authority for agitating for slavery reform; nor John Wesley any authority for projecting religious reform. Most great reform movements commence without authority. Rather, their first authority consists in the truth and excellence of their movement; and these in time, after being ridiculed and objected to, compel organic authority into submission and execution. Not long since a member of Congress moved initial legislative action upon the subject, and was saluted with a general burst of laughter. This exemplified the grave old Roman maxim, *Risu inepto nihil ineptius*; which, for the needs of such Congressman, we translate, "Than a silly laugh nothing is more silly." These merry gentlemen never dreamed that this pedantic movement had any relation to the diminishing of public expense and the spread of public intelligence. When an unequivocal orthography, as little as practicable severed from the old literature, is once attained by our associate scholarship, Congress should at once order its national documents to be printed in that style. Then the periodical press, and finally the great book publishers, could wisely follow. The next generation would reap an advantage which would never be lost.

We are indeed told that pronunciation so constantly varies that the work would soon have to be done over again. We reply, that the absurdities of our orthography promote variations. Let an exact orthography be adopted, and a wise intolerance of vagaries could easily be cultivated that would give our language a new stability and oneness. The spread of ability to read would tend to eliminate sectional peculiarities. And if in two or three centuries the work needs to be done over again, let it be done. The revisers would have an easier task than the late revisers of our English Bible.

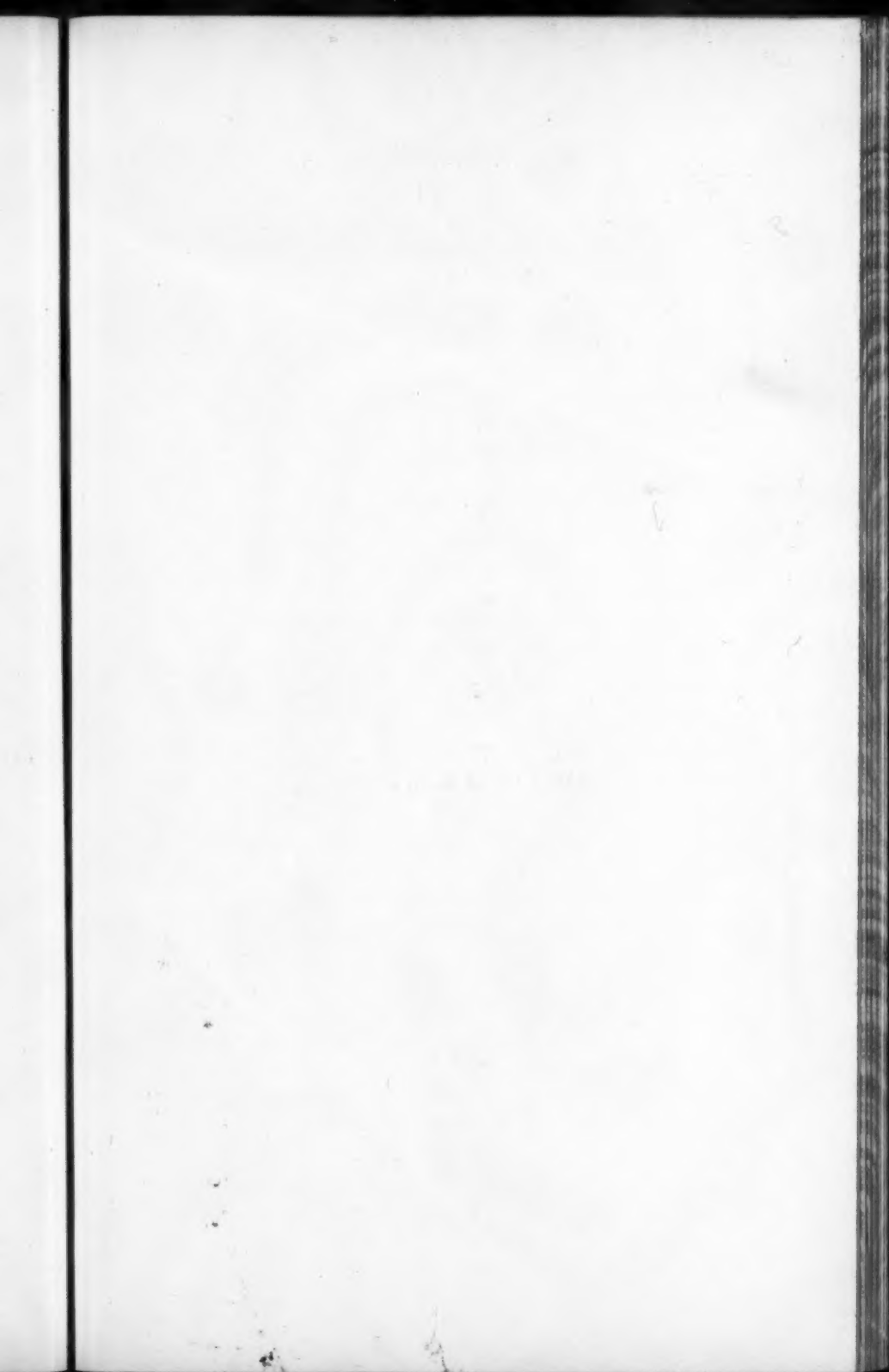
Periodicals.

The Methodist Advocate. Atlanta. E. Q. FULLER, D.D., Editor.

Our Atlanta Advocate, under the able, honest, and indefatigable editor, Dr. Fuller, still lives and does its noble work. But it lives amid difficulties. Its main difficulty seems to arise from the fact that too many of its subscribing "patrons" consider *subscribing* to be *patronage* enough without also *paying*. They subscribe liberally, but the fee is too generally omitted. This largely arises, we suppose, from the original semi-charitable character of the paper, established as it was in a day of the poverty of its constituency. But benefaction becomes enervating and demoralizing when the beneficiary begins to expect that the benefaction is an established income. The last General Conference, by a wise vote, conditioned its continuance on an adequate support from the pockets of its subscribers. That vote declared that the day of poverty had so far passed, that if the constituency would not pay for the paper, it did not deserve to receive it.

The paying policy has been adopted, and yet fifteen hundred dollars is reported to be needed in order to continue the paper until the next General Conference. We believe that private liberality ought to furnish that deficit, and the paper be launched into another quadrennium under the same probation.

We have not counted the votes, but we believe that if every member who voted for the present probation would contribute ten dollars, the present remainder of the deficit would be more than met. But we would suggest another mode additional to such gratuities. The Advocate is ably and truthfully edited. It tells square truths that are a means of grace in that section until that section itself comes to utter freely and fully those same truths. We always read it, and generally with admiration for the fearless outspokenness of its editor. And we say to all our readers, and to all Northern men, if you wish to receive a true intelligence from the South, if you wish for every means of truly knowing the South, buy and read this Advocate as one of the invaluable items for that purpose.



1883.

METHODIST
QUARTERLY REVIEW.

Please Renew your Subscription for the New Year.

We have the pleasure to announce that the future numbers of our Quarterly will be illustrated each with

A FINE STEEL ENGRAVING,

in the highest style of the art, of some eminent person, specially connected with our denominational history, or otherwise acceptable to our readers.

Our Quarterly is now more than half a century old, and intends to hold on in its unfaltering career to the next centennial, growing ever younger and stronger as it grows older. Free yet loyal, conservative yet progressive, it maintains the cause of Christian truth amid opposing unbelief; of evangelical life in contrast with rationalistic deadness; of our own historic Church institutions and doctrines in preference to rash innovation.

The form of our Quarterly suggests its permanent binding in a volume. For its size, the volume will be seen to be singularly cheap in price. There are many who have taken it for years who regret not having preserved it in permanent shape.

Subscription price, postage included, - - - - - \$2 00.

PHILLIPS & HUNT, PUBLISHERS,

305 Broadway, New York.



Jan 1882

Quarterly Bulletin

OF

WORKS IN PRESS AND RECENT PUBLICATIONS

BY

PHILLIPS & HUNT, 808 Broadway, N. Y.

BOOKS IN PRESS.

Library of Theological and Biblical Literature.

Theological Encyclopædia and Methodology. By Bishop HURST and the Rev. G. R. CROOKS, D.D.

Whedon's Commentary. Vol. VII. Old Testament.

Embracing the Books of ISAIAH, JEREMIAH, and LAMENTATIONS. By HENRY BANNISTER, D.D., and F. D. HEMENWAY, D.D.

Minutes of the Annual Conferences for 1881. [Fall.]

RECENT PUBLICATIONS.

The Life of Edmund Storer Janes, D.D., LL.D., late Senior Bishop of the Methodist Episcopal Church.

By HENRY B. RIDGAWAY, D.D. Price, \$1 50.

Whedon's Commentary. Vol. V. Old Testament.

THE BOOK OF PSALMS, by REV. DR. F. G. HIBBARD. Price, \$2 25.

Whedon's Commentary. Volume VI. Old Testament.

Embracing THE BOOK OF JOB, by Rev. Dr. J. K. BURR.

" PROVERBS, by (the late) Rev. Dr. W. HUNTER.

" ECCLESIASTES, and SONG OF SOLOMON, by Rev. Dr. A. B. HYDE.
Price, \$2 25.

The Problem of Religious Progress.

By DANIEL DORCHESTER, D.D. Price, \$2.

1

QUARTERLY BULLETIN.

Thoughts on the Holy Gospels:

How They Came to Be in Manner and Form as They Are. By F. W. UPHAM.
Price, \$1 25.

The People's Cyclopaedia of Universal Knowledge. (Vol. II.)

With Numerous Appendixes invaluable for Reference in all Departments of Industrial Life. The whole brought down to the Year 1881. With the Pronunciation and Orthography Conformed to Webster's Unabridged Dictionary. Illustrated with numerous Colored Maps and over Three Thousand Engravings. By W. H. DE PUY, A.M., D.D., for sixteen years Associate Editor of "The Christian Advocate" at New York; Author of "Compendium of Popular Information," etc. Sold by subscription only. Complete in Two Super-royal Octavo Volumes of over 1,000 pages each.

The work is the result of many years of preparation, and embodies the labor of over four hundred of the ablest and most distinguished writers. As a General Cyclopaedia, it is *the most practical in information, the most complete in its topics, the most attractive in form, the most convenient for use, the latest in publication, and the cheapest in price.*

Dr. B. F. Cocker, of Michigan University, after examining the first volume, wrote: "Your Cyclopaedia fills my idea of what a People's Cyclopaedia ought to be. The more I examine it the better I like it." Many other similar testimonials have been received by the publishers.

The Angels of God.

By the Rev. LEWIS R. DUNN, D.D., Author of "The Mission of the Spirit," "Holiness to the Lord," and Compiler of "The Garden of Spices; or, Extracts from the Letters of the Rev. Samuel Rutherford." Price, \$1 25.

Dio the Athenian:

Or, From Olympus to Calvary. By Rev. E. F. BURR, D.D., Author of "Ecce Coelum," "Pater Mundi," "Ad Fidem," etc. Price, \$2.

From Rev. A. P. Peabody, D.D., LL.D., Professor in Harvard University.

"I have convinced myself that it deserves the highest appreciation for its fidelity to classical tradition, for its skill of execution, and for the service which it is adapted to render in leading cultivated readers from other regions than the precincts of Olympus to Calvary."

"A scholarly production, and one that to be fully appreciated needs a rather higher literary taste than is general to make it as popular a work as many others. It, however, will be of service to whoever will take the pains to read and study the book."—*Christian Standard.*

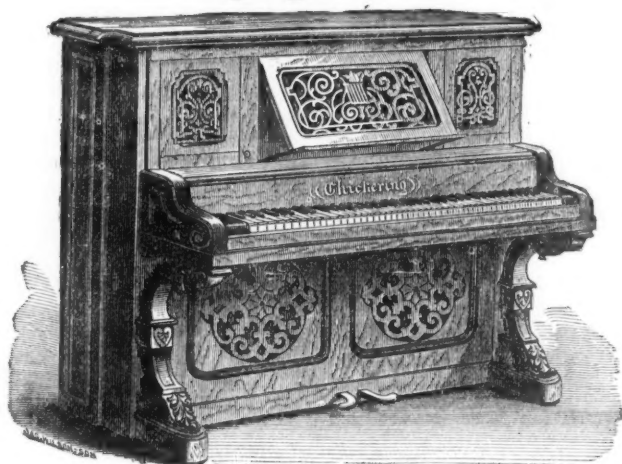
Any of our Books will be sent by mail, prepaid, on receipt of price.

THE CHICKERING PIANOS.

The Oldest & Largest
Piano House
In America.

Have invariably received the Highest Recompense and Most Flattering Testimonials whenever and wherever exhibited. One Hundred and Twelve first-class premiums over all competitors.

**The Greatest Improvement of the Age
in Upright Pianos.**



These INSTRUMENTS are presented to the public as the most perfect instruments of their class in the world, second only in real merit to the Grand Piano-Forte. They are all constructed on our New System, which guarantees their standing in tune as well as the Grand Pianos, and supplied with our new patent repeating action, which gives to the performer an exceedingly rapid, prompt, elastic and powerful touch, with a tone clear, pure and sonorous. By the careful use of our new arrangement of the Soft Pedal, a perfect Crescendo and Diminuendo can be produced, thus adding a most admirable feature to the capability of these instruments. We call special attention to our new patent Desk and Fall—most valuable improvements. The Upright Piano is, from its size and shape, rapidly becoming the fashionable Piano-Forte of America.

CHICKERING & SONS,

130 Fifth Ave., New York.

| 156 Tremont Street. Boston.

'AN INDISPENSABLE VISITOR.'—New York Observer.



THE GREATEST LIVING AUTHORS, such as

Prof. MAX MULLER,
 Rt. Hon. W. E. GLADSTONE,
 JAMES ANTHONY FROUDE,
 Prof. HUXLEY,
 RICHARD A. PROCTOR,
 Prof. GOLDWIN SMITH,
 EDWARD A. FREEMAN,
 Prof. TYNDALL,
 Dr. W. B. CARPENTER,
 FRANCES POWER CORBE,

THE DUKE OF ARGYLL,
 WILLIAM BLACK,
 MISS THACKERAY,
 MRS. MULOCH-CRAIG,
 GEORGE MACDONALD,
 MRS. OLIPHANT,
 MRS. ALEXANDER,
 JEAN INGELOW,
 THOMAS HARDY,
 W. H. MALLOCK,

MATTHEW ARNOLD,
 J. NORMAN LOCKYER,
 FRANCIS W. NEWMAN,
 ALFRED RUSSELL WALLACE,
 FRANCIS GALTON,
 W. W. STORY,
 IVAN TOURGENIEFF,
 RUSKIN,
 TENNYSON,
 BROWNING,

and many others, are represented in the pages of

LITTELL'S LIVING AGE.

THE LIVING AGE has been published for nearly forty years. Commended in the outset by President Adams, Judge Story, Chancellor Kent, historians Sparks, Prescott, Bancroft, Ticknor, and many others, it has never failed to receive the warm support of the best men and journals of the country, and has met with uninterrupted success. A WEEKLY MAGAZINE, of sixty-four pages, it gives more than

Three and a Quarter Thousand

double-column octavo pages of reading-matter yearly, forming four large volumes. It presents in an inexpensive form, considering its great amount of matter, with freshness, owing to its weekly issue, and with a *satisfactory completeness* attempted by no other publication, the best Essays, Reviews, Criticisms, Tales, Sketches of Travel and Discovery, Poetry, Scientific, Biographical, Historical, and Political Information, from the entire body of Foreign Periodical Literature.

During the coming year, Serial and Short Stories by the Most Eminent Foreign Authors will be given, together with an amount

Unapproached by any other Periodical

in the world, of the most valuable Literary and Scientific matter of the day from the pens of the foremost Essayists, Scientists, Critics, Discoverers, and Editors, above-named and many others, representing every department of Knowledge and Progress.

The importance of THE LIVING AGE to every American reader, as the only *satisfactorily fresh and complete* compilation of a generally inaccessible but indispensable current literature,—*indispensable* because it embraces the productions of

THE ABLEST LIVING WRITERS

in all branches of Literature, Science, Art, and Politics,—is sufficiently indicated by the following recent **Opinions.**

"No other periodical can compare with THE LIVING AGE in interest and value. . . A veritable thesaurus of the best work of the most celebrated writers in literature, science, politics and art."—*Boston Transcriber*.

"It supplies a better compendium of current discussion, information and investigation, and gives a greater amount and variety of reading-matter, which it is well worth while to read, than any other publication."—*Boston Journal*.

"Since its first appearance, nearly forty years ago, it has been far ahead of all competition in English-speaking lands."—*Philadelphia Evening News*.

"It is in itself a library of contemporary literature. Through its pages alone it is possible to be as well informed in current literature as by the perusal of a long list of monthlies. . . In it we find the best productions of the best writers upon all subjects ready to our hand."—*Philadelphia Inquirer*.

"There is no other and more economical way of obtaining the choicest literature and thought of the day, than through the columns of this standard weekly magazine."—*New York Independent*.

"Its value increases every year."—*The Churchman, New York*.

"The ablest essays and reviews of the day are to be found here. . . We know of no investment of eight dollars in the world of literature that will yield equal returns."—*The Presbyterian, Philadelphia*.

"There is no instance in literature where the uniform excellence of a magazine has been so long and so successfully maintained. . . It contains not only the best solid literature, but also the best serial stories of the day. . . Its pages are sufficient to keep any reader abreast with the best printed thoughts of the best of our contemporary writers."—*Epicurean Register, Philadelphia*.

"We do not know where to look for its equal in its own line."—*The Congregationalist, Boston*.

"To praise it is a work of supererogation."—*New York Christian Advocate*.

"It furnishes a complete compilation of an indispensable literature."—*Chicago Evening Journal*.

"It is for readers of limited leisure or purse the most convenient and available means of possessing themselves of the very best results of current criticism, philosophy, science and literature."—*Presbyterian Banner, Pittsburgh*.

"It is indispensable in every household where any attempt is made to keep up with the current thought of the day. . . It is a thorough compilation of what is best in the literature of the day, whether relating to history, biography, fiction, poetry, wit, science, politics, theology, criticism, or art."—*Hartford Courant*.

"It being a weekly publication, is, comparatively speaking, the cheapest magazine published. Its contents are of the finest literature in our language."—*Commercial Advertiser, Detroit*.

"The great eclectic of the world."—*Morning Star, Wilmington, N. C.*

"In no other form can so much thoroughly good reading be got for so little money; in no other form can so much instruction and entertainment be got in so small a space."—*Philadelphia Times*.

"No reader who makes himself familiar with its contents can lack the means of a sound literary culture."—*New York Tribune*.

"It has no rival in its chosen field."—*N. Y. Evening Post*.

"It gives in one magazine the best that is published in all, and enables its readers to keep fully abreast of the best thought and literature of civilization."—*Pittsburgh Christian Advocate*.

"The regular reader of THE LIVING AGE will lose but little if he fails of seeing its contemporaries."—*Zion's Herald, Boston*.

"It is without a rival in the value, variety and quantity of its matter."—*Am. Journal of Education, St. Louis*.

"The indispensable among magazines."—*Pacific Churchman, San Francisco*.

"As much a necessity as ever."—*The Advance, Chicago*.

"It is still, in our opinion, the best of magazines to subscribe to."—*Montreal Gazette*.

"The best and cheapest periodical in America."—*Evangelical Churchman, Toronto*.

PUBLISHED WEEKLY, at \$3.00 a year free of postage.

CLUB PRICES FOR THE BEST HOME AND FOREIGN LITERATURE.

"Possessed of 'LITTELL'S LIVING AGE,' and of one or other of our vivacious American monthlies, a subscriber will find himself in command of the whole situation."—*Philadelphia Evening Bulletin*.

For \$10.50, THE LIVING AGE and any one of the four-dollar monthly magazines (or *Harper's Weekly* or *Bazar*), will be sent for a year, with postage prepaid on both; or, for \$9.50, THE LIVING AGE and the *St. Nicholas*, or *Appleton's Journal*, or *Lippincott's Monthly*, postpaid.

ADDRESS

LITTELL & CO., 17 Bromfield St., Boston.

THOUGHTS ON THE HOLY GOSPELS.

How They Came to be in Manner and Form as They Are.

By FRANCIS W. UPHAM, LL.D.,

AUTHOR OF "THE CHURCH AND SCIENCE," "THE WISE MEN: WHO THEY WERE," AND "THE STAR OF OUR LORD."

12mo. Price, \$1 25.

Comments.

It is full of profitable information and suggestion in regard to the Gospels and the Evangelists, written with clearness, earnestness, and much personal power.—*New York Observer.*

Is a devout and careful study of the subject.—*Independent.*

The author presents in a scholarly, logical, and convincing manner the arguments for the divinity of the gospel canon, as opposed to the various phases of infidel criticism which are common.—*North-western Christian Advocate.*

Aside from the sacred word itself, we know of no more pertinent study for reflective Christians than these "Thoughts on the Holy Gospels."—*Mrs. Mary Stevens Robinson.*

Dr. Upham discusses important questions in this book, nothing more nor less than the genuineness of the Gospels. He answers objections to their genuineness founded upon assumed or apparent differences, and gives satisfactory explanations of them. He writes in a clear, vigorous style, and with a personal interest in what he is doing. This book is adapted to general use.—*Pittsburgh Christian Advocate.*

The inquiry made by Dr. Upham into the construction, the method of the Gospels, and into their affinities with each other, is of enduring value.—*Michigan Christian Advocate.*

The work presents in popular form the results of recent criticism. The author holds that these critical battles have added to the evidence of the genuineness of the holy Gospels. It is written in a popular style, is argumentative, positive, and convincing.—*The Methodist.*

Independence of thought and judgment marks every step. There is originality also in the method pursued. The chapter on the time of St. Matthew's Gospel is especially interesting. While there are attempts to undermine confidence in these Gospels such books as this will have a positive value.—*Christian Union.*

The whole intent of this volume is to show that the Gospels are authentic, inspired, and therefore entitled to the weight which the Church through the ages since the completion of the canon has given to them. The work is scholarly; it is so in a marked degree, and eminently satisfactory, both in the general treatment of the theme and in the mode of expression. But it is more than that; it is pervaded by a spirit of candor and reverence.—*Western Christian Advocate.*

We leave this precious volume with reluctance, to return to it again if the editor will permit us so to do. Meanwhile we earnestly counsel every reflective Christian who can procure the work to read, meditate upon it, and make its treasures his own.—*Margaret Chester in Zion's Herald.*

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.

WALDEN & STOWE. Cincinnati and Chicago.

Father Taylor, the Sailor Preacher.

INCIDENTS AND ANECDOTES IN THE

LIFE OF THE REV. EDWARD T. TAYLOR,

For over Forty Years Pastor of the Seamen's Bethel, Boston.

By BISHOP GILBERT HAVEN AND HON. THOMAS RUSSELL.

12mo.....Price, \$1 50.

COMMENTS.

This is a book which is brimful of interest, though we suspect it by no means does justice to its subject. Indeed, it is not a biography in the common acceptation of the term, and any one who reads it with the expectation of finding in it a connected narrative of the life of "Father" Taylor, will be sure to be disappointed. It is just what it professes to be—"Incidents and Anecdotes" in the life of this remarkable man; and though, as we have said, these are full of interest, we have a suspicion that as they are recorded here, they are not quite what they would have been if there had always been some one with Mr. Taylor, to do for him what Boswell did for Johnson, to write down immediately afterward the brilliant things which fell from his lips. A single fact stated by the author of this book speaks volumes as to the character and genius of its subject. "It is not too much to say," says he, "that Father Taylor was for a generation almost the only representative of evangelical faith who had the *entree* to those of the cultivated classes of his adopted city who had abandoned this fundamental faith of their fathers and the Church." And when it is remembered that this man was of humble birth, that he began life as a common sailor before the mast, that almost immediately after his conversion he entered upon the work of a Methodist preacher, that up to his coming to Boston he was debarred from those social and educational advantages which are generally supposed to be indispensable to a man's fitness for such society as that of the Athens of America; the fact that he became one of its "lions" gives us a glimpse of the extraordinary genius of the man. Though this book is not all the monument that he deserved, we are glad that we have it, and we can cordially recommend it to every one who desires a racy, readable, and thoroughly good work.—*Christian Guardian*.

For many years "Father Taylor," of the Seamen's Bethel, was one of the notable characters of Boston. He was a man eminently fitted for his position, and accomplished a large amount of good among a class of men not easy of access. He was original, rather than eccentric, honest, healthy, courageous; above all, he believed in Christ, and had unlimited faith in the Gospel as the power of God unto salvation. He appears in this volume as he was in the Bethel and his every-day life, and the portrait is very attractive.—*Central Christian Advocate*.

In every port and on every sea the name of Father Taylor causes a glow of sympathy and love to mantle on the cheeks of bronzed veterans. His good wife, "Mother Taylor," was a fit helpmate for her eccentric spouse. Their portraits, and engravings of their home and of the Sailors' Bethel, grace the volume, which is one of unique and absorbing interest.—*Canadian Methodist Magazine*.

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.

WALDEN & STOWE, Cincinnati and Chicago.

THE WESLEY MEMORIAL VOLUME;

Or, Wesley and the Methodist Movement. Judged by nearly One Hundred and Fifty Writers, Living or Dead. Edited by Rev. J. O. A. CLARK, D.D., LL.D. Eight Illustrations. One half morocco, 8vo. Price, \$5.

COMMENTS.

If I could have assented to your request, I should have felt it to be a high honor to be associated with so many excellent men in so good a cause.—WILLIAM M. TAYLOR.

Appearing just in advance of the Ecumenical assemblage at London of all the representatives of Methodist organizations, it is precisely the book to prepare the way for catholic unity of council and fraternal fullness of sympathy in this great congress of Methodist minds.—*From a Review of the book in the New York Christian Advocate.*

The volume should be welcome to the hands and hearts of universal Methodism as an ecumenical book. It will furnish an admirable prelude to the meeting of that approaching council, by which catholic Methodism will stand out in her unity with a fresh distinctness both in her own view and in the eyes of the world.—D. D. WHEDON, D.D., LL.D., in *Methodist Quarterly Review*.

The book will have a special value for all followers of Wesley, particularly in view of the assembling of the first Ecumenical Methodist Conference next September. It contains much that is not to be found in the many biographies for the great religious teacher.—*New York Independent.*

There is scarcely a phase of Methodism in its relations to Mr. Wesley which is not brought prominently into view, and by writers the most distinguished in its various branches throughout the world, besides some of other communions, including several noted men of the Church of England.—*Western Methodist.*

No brief newspaper review can do justice to this great book. It marks an epoch in the history of Methodism. Every Methodist family in the world ought to have a copy of it, and all Christians of every name would be benefited by its perusal.—*Central Methodist.*

The writers are chiefly—not all—Methodist, most of them men whose public positions bespeak in advance the approval of what they write—bishops, authors, educators, and editors—of all kinds of Methodists on both sides of the ocean. Some of the ablest, most judicious, and at the same time most eulogistic pieces are by non-Methodists, chiefly of the Church of England. It is well that such a book has been prepared, and we could wish for it an abundant success.—DANIEL CURRY, D.D., LL.D., in the *New York Methodist*.

We regard the Wesley Memorial Volume as the fullest and best compendium of Methodism in all its main aspects and relations. . . . The volume in itself is an invaluable addition to the literature of the times.—ANDREW A. LIPSCOMB, D.D., LL.D.

The grandest conception—from a Methodistic stand-point—of this century, more wide-reaching in its religious results than any book that has appeared within the century.—BISHOP E. O. HAVEN, D.D., LL.D.

We doubt if in all the literature of Methodism any single volume contains as much useful matter on the genius and spirit of the Methodist movement as this one which Dr. Clark, with such excellent taste and indomitable energy, has brought out.—*Southern Christian Advocate.*

It is a splendid book in contents and make-up. The work is one of very great merit, and Dr. Clark is entitled to the thanks of the Church for the zeal, untiring energy, and great labor expended upon this work.—*Richmond Christian Advocate.*

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.
WALDEN & STOWE, Cincinnati and Chicago.

THE PROBLEM OF RELIGIOUS PROGRESS.

By DANIEL DORCHESTER, D.D.

12mo, 603 pages. Price, \$2.

Comments.

The author has become a recognized authority as a statistician in ecclesiastical matters, and this book, which gathers in all the fruit of his labors, has been eagerly looked for. It is a remarkable book. Nothing issued from the press in recent years can surpass it in interest for the Christian Church. The results developed, based upon careful investigation of statistics, are full of encouragement. The tokens of the progress of evangelical truth in the world, and of mission work in heathen lands, are truly surprising and inspiring. The study of the book should leave not a faint heart in Christendom.

The statistical tables in the book are numerous, and will furnish data for which many preachers and writers of the Church are seeking. Several diagrams, illustrating the different phases of "religious progress," present to the eye an additional means of interest and instruction which can be made particularly useful in popular addresses upon those themes.—*Vermont Christian Messenger*.

It is a perfect store-house of facts and arguments.—*Central Christian Advocate*.

The book, as a whole, is a rare treasure-house of valuable religious data.—*Michigan Christian Advocate*.

The whole work would make a magnificent sermon or series of sermons on the text: "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this."—*Christian Advocate*.

It is a remarkable book. Nothing issued from the press in recent years can surpass it in interest for the Christian Church. The results developed, based upon careful investigation of statistics, are full of encouragement.—*North-western Christian Advocate*.

This is pre-eminently a book for the times. Not only has Protestantism been pronounced a failure by Roman Catholic writers, and by thinkers standing outside of the Christian Church, but a spirit of despondency has of late years taken possession of many thoughtful men in the ranks of evangelical Christianity, which has crippled their energies, and, in a great measure, neutralized their influence for good. Dr. Dorchester has seriously pondered all that has been said on that side of the question, scrupulously scrutinizing, as he tells us, the tendencies of the times, collating exact data, reviewing the origin and progress of Protestantism, internally and externally, and its relations to Christianity, as a whole, in its entire history; and the conclusion to which his exhaustive study of the whole subject has led him is, that the indictments which have been brought against it are faulty and false; that many of the assumed facts are only hasty and indiscriminating collections of the most meager data, many well attested facts and statistics being wholly overlooked and ignored. This view of the subject, as it appears to us, he has thoroughly established in these pages. We shall not attempt the impossible, by trying to give an outline of the process by which this is done, in this brief notice; but believing that the book is eminently calculated to do good wherever it finds its way, by giving thoroughly reliable information in respect to the past progress and the present state of evangelical Protestant Christianity throughout the world, and inspiring confidence in respect to its future.—*Christian Guardian*.

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.

WALDEN & STOWE, Cincinnati and Chicago.



Apr 1882

Quarterly Bulletin

OF

WORKS IN PRESS AND RECENT PUBLICATIONS

BY

PHILLIPS & HUNT, 805 Broadway, N. Y.

BOOKS IN PRESS.

Library of Theological and Biblical Literature.

Theological Encyclopædia and Methodology. By BISHOP HURST and the
Rev. G. R. CROOKS, D.D.

Whedon's Commentary. Vol. VII. Old Testament.

Embracing the Books of ISAIAH, JEREMIAH, and LAMENTATIONS. By HENRY
BANNISTER, D.D., and F. D. HEMENWAY, D.D.

Christian Work and Consolation.

The Problem of an Effective and Happy Life. By ABEL STEVENS.

Autobiography of Rev. Luther Lee, D.D.

Heroic Methodists of the Olden Time.

By Rev. DANIEL WISE, D.D.

RECENT PUBLICATIONS.

The Life of Edmund Storer Janes, D.D., LL.D., late Senior Bishop of the Methodist Episcopal Church.

By HENRY B. RIDGAWAY, D.D. Price, \$1 50.

The Problem of Religious Progress.

By DANIEL DORCHESTER, D.D. Price, \$2.

Minutes of the Annual Conferences for 1881. [Fall.]

Price, 75 cents.

QUARTERLY BULLETIN.

Whedon's Commentary. Vol. V. Old Testament.

THE BOOK OF PSALMS, by Rev. Dr. F. G. HIBBARD. Price, \$2 25.

Whedon's Commentary. Volume VI. Old Testament.

Embracing THE BOOK OF JOB, by Rev. Dr. J. K. BURR.

" PROVERBS, by (the late) Rev. Dr. W. HUNTER.

" ECCLESIASTES, and SONG OF SOLOMON, by Rev. Dr. A. B. HYDE.
Price, \$2 25.

Thoughts on the Holy Gospels :

How They Came to Be in Manner and Form as They Are. By E. W. UPHAM.
Price, \$1 25.

The People's Cyclopedia of Universal Knowledge. (Vol. II.)

With Numerous Appendixes invaluable for Reference in all Departments of Industrial Life. The whole brought down to the Year 1881. With the Pronunciation and Orthography Conformed to Webster's Unabridged Dictionary. Illustrated with numerous Colored Maps and over Three Thousand Engravings. By W. H. DE PUY, A.M., D.D., for sixteen years Associate Editor of "The Christian Advocate" at New York; Author of "Compendium of Popular Information," etc. Sold by subscription only. Complete in Two Superroyal Octavo Volumes of over 1,000 pages each.

The work is the result of many years of preparation, and embodies the labor of over four hundred of the ablest and most distinguished writers. As a General Cyclopedia, it is *the most practical in information, the most complete in its topics, the most attractive in form, the most convenient for use, the latest in publication, and the cheapest in price.*

Dr. B. F. Cocker, of Michigan University, after examining the first volume, wrote: "Your Cyclopedia fills my idea of what a People's Cyclopedia ought to be. The more I examine it the better I like it." Many other similar testimonials have been received by the publishers.

The Angels of God,

By the Rev. LEWIS R. DUNN, D.D., Author of "The Mission of the Spirit," "Holiness to the Lord," and Compiler of "The Garden of Spices; or, Extracts from the Letters of the Rev. Samuel Rutherford." Price, \$1 25.

Dio the Athenian;

Or, From Olympus to Calvary. By Rev. E. F. BURR, D.D., Author of "Ecce Coelum," "Pater Mundi," "Ad Fidem," etc. Price, \$2.

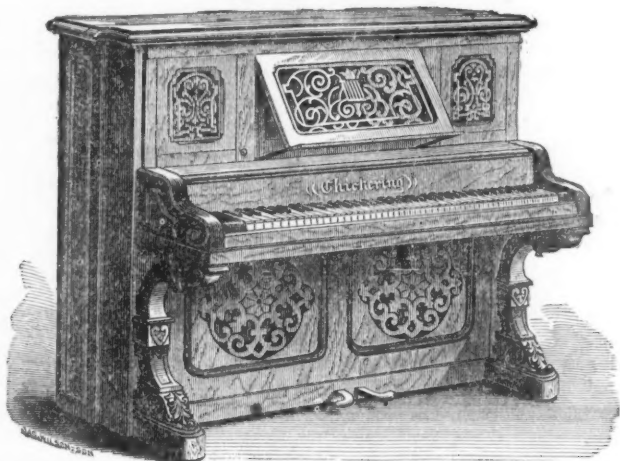
Any of our Books will be sent by mail, prepaid, on receipt of price.

THE CHICKERING PIANOS.

The Oldest & Largest
Piano House
In America.

Have invariably received the Highest Recompense and Most Flattering Testimonials whenever and wherever exhibited. One Hundred and Twelve first-class premiums over all competitors.

**The Greatest Improvement of the Age
in Upright Pianos.**



These INSTRUMENTS are presented to the public as the most perfect instruments of their class in the world, second only in real merit to the Grand Piano-Forte. They are all constructed on our New System, which guarantees their standing in tune as well as the Grand Pianos, and supplied with our new patent repeating action, which gives to the performer an exceedingly rapid, prompt, elastic and powerful touch, with a tone clear, pure and sonorous. By the careful use of our new arrangement of the Soft Pedal, a perfect Crescendo and Diminuendo can be produced, thus adding a most admirable feature to the capability of these instruments. We call special attention to our new patent Desk and Fall—most valuable improvements. The Upright Piano is, from its size and shape, rapidly becoming the fashionable Piano-Forte of America.

CHICKERING & SONS,

130 Fifth Ave., New York.

| 156 Tremont Street, Boston.

JUST PUBLISHED.

The Life of Bishop Edmund Storer Janes.

BY

HENRY B. RIDGAWAY, D.D.

Portraits and Illustrations.

12mo, cloth.....Price, \$1 50
Half morocco, marbled edges..... 2 25

Comments.

"Have you read the 'Life of Bishop Janes?'" asked one of our doctors of divinity and a theological professor besides. "It has certainly been a means of grace to me," he added. And it will be a means of grace to many thousands of others, and, we trust, a special inspiration to our young ministers. The two striking portraits in it bring back this beloved and noble chief minister as he appeared in the prime of his young manhood and in the ripe maturity of his advanced years, before disease began to prey upon him. We well recollect Bishop Janes as represented by both engravings. Dr. Henry B. Ridgaway has accomplished a grateful service for his Church and won an enviable reputation as a rare and skillful biographer in his preparation of this memoir. The work has been executed in the finest taste. It is neither a eulogy nor an obituary, but a particularly successful picture of a very real and remarkable life, told with the simplicity and truthfulness of an autobiography; and indeed it is largely drawn by the hand of its subject himself. The quotations from personal letters and addresses are ample, but never wearisome. Rarely does an author have such a subject, and happy is it for the thousands that learned to revere and love this devoted servant of Christ that so competent a historian of his life was at hand to make the memories of his consecrated career a permanent benediction to them and the generations to follow. It would be an excellent idea for some one or more of our generous Methodist merchants to give a volume of this admirable Life to every member of our theological schools. Our ministers will eagerly secure an early copy of the volume at the Depository, and earnestly commend it to every Church member. Such seed will spring up in revivals and consecrated lives.—*Zion's Herald*.

The book is substantially a history of a great Denomination, from the year in which it took the decisive action which made it an antislavery Church nearly to the present time. Such a record is of interest not alone to members of one Church, nor to the members of other Churches who came in contact with Bishop Janes, and were impressed by his force of character or moved to affection by his loving tenderness; but to all desirous of marking the growth of a great religious organization whose history is an important part of the history of the country.—*New York Tribune*.

No one can finish the perusal of the "Life of Bishop Janes" without thanking God for such a strong, faithful, and good Bishop, and without rejoicing that his papers have fallen into the hands of such a sympathetic, skilled, and successful biographer.—*The Christian Advocate*.

We have read it with great interest, and, we trust, with equal profit. Dr. Ridgaway has done his work well. There is not a dry paragraph in the book. Next week we shall give a more extended notice; but we will now say that all Methodist ministers and thousands of laymen will desire to possess and read this stimulating and instructive biography.—*Western Christian Advocate*.

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.
WALDEN & STOWE, Cincinnati and Chicago.

Commentary on the Old Testament.

D. D. WHEDON, LL.D., Editor.

VOL. V.—THE BOOK OF PSALMS.

BY F. G. HIBBARD, D.D.

Large 12mo. \$2 25

Comments.

From the Book Room at New York, uniform in its neatness of mechanical execution with the previous volumes of the series, we have Volume V of the Commentary on the Old Testament, edited by D. D. Whedon, LL.D. Dr. Hibbard had already made the Psalms a study, and issued a very instructive and able work. Both his previous study and his taste rendered him the proper expositor of this portion of the excellent portable exegesis of the Bible now in the course of publication and rapidly approaching completion. The volume itself justifies the choice. With ample prolegomena discussing the chief points in criticism, and with well-condensed historical and critical introductions to the different Psalms, the several verses are clearly interpreted, with short and striking homiletic observations. The volume is a delightful addition to the abundant literature upon these inspired hymns, which have been the comfort and inspiration of devout hearts in all ages. Its portable form, in which these notes are published, will render it the welcome companion of hours of devotion, as well as an aid to the Bible scholar.—*Zion's Herald*.

It is a conscientious, painstaking, scholarly commentary, adapted to general use, and also worthy a place in the libraries of ministers and students. We know of no man who would give more devoted and honest labor to such a work than Dr. Hibbard. This is a worthy companion of the other books in Whedon's Commentary.—*California Christian Advocate*.

The introduction to this volume is scholarly, comprehensive, terse, and clear in style, and evinces the author's capacity as a learned and judicious, critical and evangelical exegete. His notes upon the separate psalms are uniformly brief, in some cases only too brief—a rare quality in commentators. But they are to the point, and helpful where help is most needed by ordinary readers. He gives the results of Hebraistic research, without its incumbering processes; and his good sense is seen in clearing his way through the mazes of diverse interpretations in his search for "the mind of the Spirit." The volume is closely printed in double columns on good paper, and is illustrated with numerous wood-cuts wherever they are needful. It will be very useful to the many who have not access to larger and more exhaustive works, which the author has laid under contribution for his readers. Five of the Psalms are expounded by his friend and co-worker, the Rev. H. B. Hyde, D.D., of Alleghany College, the commentator on Ecclesiastes and Solomon's Song in this series.—*Christian Intelligencer*.

It is written by a student and for students of the Word of God. The introduction is a valuable treatise on historical, doctrinal, and prophetic aspects of the Psalms, the thorough study of which should not be omitted by the student who would avail himself of the author's labors to aid him in acquiring a knowledge of this portion of the sacred Scriptures. The explanatory notes on the text are clear, concise, suggestive, and in every respect adapted to the purposes of exegesis. The volume ranks high in the excellent series of which it is a part.—*Northern Christian Advocate*.

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.

WALDEN & STOWE, Cincinnati and Chicago.

COMMENTARY ON THE OLD TESTAMENT.

D. D. Whedon, LL.D., Editor.

VOLUME VI.

Containing JOB, by J. K. Burr, D.D.; PROVERBS, by Wm. Hunter, D.D.;
ECCLESIASTES and SONG OF SOLOMON, by A. B. Hyde, D.D.

Large 12mo. Price, \$2 25.

COMMENTS.

We find this volume maintaining in all the elements of worth the place won by those which have preceded it. Convenient in size, condensed, accurate, and fresh, he who owns the series will scarcely need any other for ordinary homiletic uses. The introductions to the several books are models of concise and forcible statement, and the list of books consulted enables the reader to carry the study of particular passages as far as is needful.—*The Christian Advocate*.

This great popular commentary is approaching completion, and we venture to say will be found the best apparatus extant for the study by the people of the word of God. It is brief, yet full; concise, but not meager. It is sufficiently critical for the scholar, yet sufficiently popular for the unlearned reader, and is so cheap that it brings the latest results of biblical scholarship within the reach of all. The books included in the present volume are of very special interest. Sacred poetry never soared to sublimer heights than in the Book of Job. The profoundest wisdom was never uttered in more sententious aphorisms than in the Books of Proverbs and Ecclesiastes. Never was the ennobling passion of love more exquisitely portrayed than in the matchless Song of Songs. The Book of Psalms has been omitted from this volume that it may be complete in one now passing through the press. Dr. J. K. Burr, the author of the commentary on the Book of Job, holds that the book is strictly historical, and neither mythical nor a blending of the allegorical and historical. Its language and tone indicate a very early origin, but neither its date nor authorship can be demonstrated. A number of valuable excursus and Assyrian and Egyptian reliefs illustrate the subject. Dr. W. Hunter, who died in 1877, treats the Book of Proverbs. He discusses, with a conservative result, the authorship and date of the book. Many difficulties of this ancient Hebrew book of wisdom are elucidated. Dr. A. B. Hyde is the author of the commentary on Ecclesiastes and the Song of Solomon. He believes that both were written by Solomon.—*Canada Methodist Magazine*.

There are no books in the Bible which have suffered more abuse by injudicious editing than some of these included in this volume. Whatever may be the opinion in regard to the general views of the authors of these commentaries, the reader will find nothing here which is irreverent or preposterous. He will find, however, candid and comprehensive statements in regard to the authorship and contents of these portions of the Scriptures, carefully analyzed and clearly presented.—*New York Observer*.

Of the four books that make up this volume, the Book of Job, (placed for convenience after the Psalms,) by Rev. Dr. Burr, of New Jersey, (filling more than half the volume,) deserves especial notice as a work of decided merit—scholarly, discriminating, and rich in exegetical illustrations. Its necessitated brevity is occasion for regret, as the author was compelled to omit many excellent things that he was prepared to say, but lacked room. The Book of Proverbs, by Rev. Dr. William Hunter, (who died before finishing the work, which was done by another hand,) is less elaborate, and yet is full of pithy sayings and valuable illustrations. Ecclesiastes and the Canticles, by Dr. A. B. Hyde, of Alleghany College, are treated concisely, but also incisively.—*The Methodist*.

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.
WALDEN & STOWE, Cincinnati and Chicago.

Proceedings of the Ecumenical Methodist Conference,

Held in City Road Chapel, London, September, 1881.

INTRODUCTION BY

REV. WILLIAM ARTHUR, M.A.

8vo, pp. 632.....\$1 50

A valuable book for any Methodist, giving the latest phase and ablest thought on the progress of Methodism throughout the world by delegates from every branch of the Methodist family recently assembled in London. After the able sermon of Bishop Simpson the following are among the themes discussed:

"Christian Unity;" "Education;" "Evangelical Agencies of Methodism—Foreign Missions; Home Missions;" "Lord's Day and Temperance;" "Methodism—Its History and Results;" "Methodism and the Young;" "Possible Perils of Methodism;" "Uses of the Press for the Advancement of Christianity," etc., etc.

The book, for its size and contents, is a marvel of cheapness.

Comments.

The first Ecumenical Methodist Conference is now a matter of history—it has gone into print—but we trust not at once to find its place on the upper shelves of the bookcase. The book is full of matter, of a kind much needed to be studied by "all whom it may concern." Though the range of subjects admitted for discussion was purposely limited, yet quite enough was taken in hand to fill up rather compactly all the time allowed, and the matter produced makes up the plethoric volume in hand. As only a very few of the millions of universal Methodism could witness those proceedings, and since the newspaper reports are necessarily meager and incomplete, the wide reading of this volume becomes a condition requisite for the accomplishment of the possible good results of the gathering. The editorial arrangement and preparation of the volume appear to have been made with unusual care and ability, and the completed work appears to be all that could be asked. We bespeak for it a wide and careful reading.—*The Methodist.*

ASPECTS OF CHRISTIAN EXPERIENCE.

By S. M. MERRILL, D.D.,

Bishop of the Methodist Episcopal Church.

16mo, pp. 297.....\$1 00

The book is a clear, simple, and easily apprehended statement of the experiences of the human soul in repentance, faith, justification, regeneration, sanctification, growth in grace, and holiness. These high themes, alike interesting to the Christian as such and to the student of the very loftiest facts and forms of human life, are discussed with philosophic breadth of thought and illustration, and yet with the conciseness of which Bishop Merrill is so eminent a master. The aim of the book is to produce right views and beliefs on these important basal themes of selfward thought and contemplation; and to the millions of busy men and women who want to think correctly and appreciatively on these most intimate subjects, who yet have not time nor opportunity to procure and digest a whole theological library, this book will prove a valued and trusted friend and teacher.

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.
WALDEN & STOWE, Cincinnati and Chicago.

THOUGHTS ON THE HOLY GOSPELS.

HOW THEY CAME TO BE IN MANNER AND FORM AS THEY ARE.

BY FRANCIS W. UPHAM, LL.D.

12mo.....Price, \$1 25

Comments.

Rev. Abel Stevens, D.D., LL.D., writes thus from Geneva, Switzerland:

The style and spirit of the work are beyond all praise. Its contents are still more invaluable. It strikes me as presenting views and criticisms which amount to original discoveries dug out of the mines of the Holy Scriptures themselves. I am exceedingly curious to see some critical discussion of these views from the pen of an adverse thinker, for I distrust my own critical capacity to judge them, but they seem to carry their own evidence with them.

From the "New Hampshire (Congregational) Journal:"

This last book from Dr. Upham's pen will add to his reputation as a profound scholar, a bold, independent thinker, and an earnest, reverential Christian believer. In his treatment of the Gospels he traces in a very clear way their origin, and with unusual power vindicates their divine inspiration. It is a book that tingles with life. It is full of rich suggestion, and will be found intensely interesting from the beginning to the end. It is the book to be read by Sunday-school teachers, and may be studied with good results by all our ministers.

From Rev. Howard Crosby, D.D., LL.D., ex-Chancellor of the New York University:

In 1869 and 1873 Francis W. Upham published two most scholarly and valuable volumes on "The Wise Men" and "The Star of Our Lord," which showed an independent research and original treatment accompanied by a most devout and earnest spirit. Dr. Upham has now published a new volume of "Thoughts on the Holy Gospels," which possesses all the striking characteristics of his former works. He meets the infidel mind on its own field of inner criticism, and shows the utter untenableness of the positions held by learned men who have no spiritual insight. His view of Matthew's Gospel, as silent on many things because of the persecution when Stephen was martyred, his proof of the oral Gospel and its relation to the synoptics, his admirable explanation of the genealogy, and his treatment of the unity of the Evangeliad, are fresh, attractive, and convincing. It is such a book that all our theological students should read and ponder rather than the skeptical treatises of irreligious Germans and Hollanders. . . . Dr. Upham has a careful yet venturesome mind. He is well-balanced and yet enthusiastic. His book is delightful reading and most edifying to the Christian heart. Dr. Upham has proved himself in his works not only a wise commentator, but a true discoverer.

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.

WALDEN & STOWE, Cincinnati and Chicago.



July 1882
Quarterly Bulletin

OF

WORKS IN PRESS AND RECENT PUBLICATIONS

BY

PHILLIPS & HUNT, 808 Broadway, N. Y.

BOOKS IN PRESS.

Library of Theological and Biblical Literature.

Theological Encyclopedia and Methodology. By Bishop HURST and the Rev. G. R. CROOKS, D.D.

Whedon's Commentary. Vol. VII. Old Testament.

Embracing the Books of ISAIAH, JEREMIAH, and LAMENTATIONS. By HENRY BANNISTER, D.D., and F. D. HEMENWAY, D.D.

Character-Sketches.

Arnaud—Macaulay—Klopstock and his Meta—Mary Somerville—Madame de Staël—Voltaire—Chauning—Wesley. By ABEL STEVENS, LL.D.

Christian Work and Consolation.

The Problem of an Effective and Happy Life. By ABEL STEVENS.

Heroic Methodists of the Olden Time.

By Rev. DANIEL WISE, D.D.

RECENT PUBLICATIONS.

The Life of Edmund Storer Fanes, D.D., LL.D., late Senior Bishop of the Methodist Episcopal Church.

By HENRY B. RIDGAWAY, D.D. Price, \$1 50.

Autobiography of Rev. Luther Lee, D.D.

Price, \$1 50. Half Morocco, \$2 25.

The Problem of Religious Progress.

By DANIEL DORCHESTER, D.D. Price, \$2.

QUARTERLY BULLETIN.

Minutes of the Annual Conferences for 1882. [Spring.]

Price, 75 cents.

Whedon's Commentary. Vol. V. Old Testament.

THE BOOK OF PSALMS, by Rev. Dr. F. G. HIBBARD. Price, \$2 25.

Whedon's Commentary. Volume VI. Old Testament.

Embracing THE BOOK OF JOB, by Rev. Dr. J. K. BURR.

" PROVERBS, by (the late) Rev. Dr. W. HUNTER.

" ECCLESIASTES, and SONG OF SOLOMON, by Rev. Dr. A. B. HYDE.

Price, \$2 25.

Thoughts on the Holy Gospels:

How They Came to Be in Manner and Form as They Are. By F. W. UPHAM.

Price, \$1 25.

The People's Cyclopedia of Universal Knowledge. (Vol. II.)

With Numerous Appendixes invaluable for Reference in all Departments of Industrial Life. The whole brought down to the Year 1882. With the Pronunciation and Orthography Conformed to Webster's Unabridged Dictionary. Illustrated with numerous Colored Maps and over Three Thousand Engravings. By W. H. DE PUY, A.M., D.D., for sixteen years Associate Editor of "The Christian Advocate" at New York; Author of "Compendium of Popular Information," etc. Sold by subscription only. Complete in Two Super-royal Octavo Volumes of over 1,000 pages each.

The work is the result of many years of preparation, and embodies the labor of over four hundred of the ablest and most distinguished writers. As a General Cyclopedia, it is *the most practical in information, the most complete in its topics, the most attractive in form, the most convenient for use, the latest in publication, and the cheapest in price.*

Dr. B. F. Cocker, of Michigan University, after examining the first volume, wrote: "Your Cyclopedia fills my idea of what a People's Cyclopedia ought to be. The more I examine it the better I like it." Many other similar testimonials have been received by the publishers.

The Angels of God.

By the Rev. LEWIS R. DUNN, D.D., Author of "The Mission of the Spirit," "Holiness to the Lord," and Compiler of "The Garden of Spices; or, Extracts from the Letters of the Rev. Samuel Rutherford." Price, \$1 25.

Any of our Books will be sent by mail, prepaid, on receipt of price.



THE CHICKERING PIANOS.

The Oldest & Largest
Piano House
In America.

Have invariably received the Highest Recompense and Most Flattering Testimonials whenever and wherever exhibited. One Hundred and Twelve first-class premiums over all competitors.

**The Greatest Improvement of the Age
in Upright Pianos.**



These INSTRUMENTS are presented to the public as the most perfect instruments of their class in the world, second only in real merit to the Grand Piano-Forte. They are all constructed on our New System, which guarantees their standing in tune as well as the Grand Pianos, and supplied with our new patent repeating action, which gives to the performer an exceedingly rapid, prompt, elastic and powerful touch, with a tone clear, pure and sonorous. By the careful use of our new arrangement of the Soft Pedal, a perfect Crescendo and Diminuendo can be produced, thus adding a most admirable feature to the capability of these instruments. We call special attention to our new patent Desk and Fall—most valuable improvements. The Upright Piano is, from its size and shape, rapidly becoming the fashionable Piano-Forte of America.

CHICKERING & SONS,

130 Fifth Ave., New York.

156 Tremont Street. Boston.

JUST PUBLISHED.

The Life of Bishop Edmund Storer Janes.

BY

HENRY B. RIDGAWAY, D.D.

Portraits and Illustrations.

12mo, cloth.....	Price, \$1 50
Half morocco, marbled edges.....	2 25

Comments.

"Have you read the 'Life of Bishop Janes?'" asked one of our doctors of divinity and a theological professor besides. "It has certainly been a means of grace to me," he added. And it will be a means of grace to many thousands of others, and, we trust, a special inspiration to our young ministers. The two striking portraits in it bring back this beloved and noble chief minister as he appeared in the prime of his young manhood and in the ripe maturity of his advanced years, before disease began to prey upon him. We well recollect Bishop Janes as represented by both engravings. Dr. Henry B. Ridgaway has accomplished a grateful service for his Church and won an enviable reputation as a rare and skillful biographer in his preparation of this memoir. The work has been executed in the finest taste. It is neither a eulogy nor an obituary, but a particularly successful picture of a very real and remarkable life, told with the simplicity and truthfulness of an autobiography; and indeed it is largely drawn by the hand of its subject himself. The quotations from personal letters and addresses are ample, but never wearisome. Rarely does an author have such a subject, and happy is it for the thousands that learned to revere and love this devoted servant of Christ that so competent a historian of his life was at hand to make the memories of his consecrated career a permanent benediction to them and the generations to follow. It would be an excellent idea for some one or more of our generous Methodist merchants to give a volume of this admirable Life to every member of our theological schools. Our ministers will eagerly secure an early copy of the volume at the Depository, and earnestly commend it to every Church member. Such seed will spring up in revivals and consecrated lives.—*Zion's Herald*.

The book is substantially a history of a great Denomination, from the year in which it took the decisive action which made it an antislavery Church nearly to the present time. Such a record is of interest not alone to members of one Church, nor to the members of other Churches who came in contact with Bishop Janes, and were impressed by his force of character or moved to affection by his loving tenderness; but to all desirous of marking the growth of a great religious organization whose history is an important part of the history of the country.—*New York Tribune*.

No one can finish the perusal of the "Life of Bishop Janes" without thanking God for such a strong, faithful, and good Bishop, and without rejoicing that his papers have fallen into the hands of such a sympathetic, skilled, and successful biographer.—*The Christian Advocate*.

We have read it with great interest, and, we trust, with equal profit. Dr. Ridgaway has done his work well. There is not a dry paragraph in the book. Next week we shall give a more extended notice; but we will now say that all Methodist ministers and thousands of laymen will desire to possess and read this stimulating and instructive biography.—*Western Christian Advocate*.

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.

WALDEN & STOWE, Cincinnati and Chicago.

Commentary on the Old Testament.

D. D. WHEDON, LL.D., Editor.

VOL. V.--THE BOOK OF PSALMS.

BY F. G. HIBBARD, D.D.

Large 12mo. \$2 25

Comments.

From the Book Room at New York, uniform in its neatness of mechanical execution with the previous volumes of the series, we have Volume V of the Commentary on the Old Testament, edited by D. D. Whedon, LL.D. Dr. Hibbard had already made the Psalms a study, and issued a very instructive and able work. Both his previous study and his taste rendered him the proper expositor of this portion of the excellent portable exegesis of the Bible now in the course of publication and rapidly approaching completion. The volume itself justifies the choice. With ample prolegomena discussing the chief points in criticism, and with well-condensed historical and critical introductions to the different Psalms, the several verses are clearly interpreted, with short and striking homiletic observations. The volume is a delightful addition to the abundant literature upon these inspired hymns, which have been the comfort and inspiration of devout hearts in all ages. Its portable form, in which these notes are published, will render it the welcome companion of hours of devotion, as well as an aid to the Bible scholar.—*Zion's Herald*.

It is a conscientious, painstaking, scholarly commentary, adapted to general use, and also worthy a place in the libraries of ministers and students. We know of no man who would give more devoted and honest labor to such a work than Dr. Hibbard. This is a worthy companion of the other books in Whedon's Commentary.—*California Christian Advocate*.

The introduction to this volume is scholarly, comprehensive, terse, and clear in style, and evinces the author's capacity as a learned and judicious, critical and evangelical exegete. His notes upon the separate psalms are uniformly brief, in some cases only too brief—a rare quality in commentators. But they are to the point, and helpful where help is most needed by ordinary readers. He gives the results of Hebraistic research, without its incumbering processes; and his good sense is seen in clearing his way through the mazes of diverse interpretations in his search for “the mind of the Spirit.” The volume is closely printed in double columns on good paper, and is illustrated with numerous wood-cuts wherever they are needful. It will be very useful to the many who have not access to larger and more exhaustive works, which the author has laid under contribution for his readers. Five of the Psalms are expounded by his friend and co-worker, the Rev. H. B. Hyde, D.D., of Alleghany College, the commentator on Ecclesiastes and Solomon's Song in this series.—*Christian Intelligencer*.

It is written by a student and for students of the Word of God. The introduction is a valuable treatise on historical, doctrinal, and prophetic aspects of the Psalms, the thorough study of which should not be omitted by the student who would avail himself of the author's labors to aid him in acquiring a knowledge of this portion of the sacred Scriptures. The explanatory notes on the text are clear, concise, suggestive, and in every respect adapted to the purposes of exegesis. The volume ranks high in the excellent series of which it is a part.—*Northern Christian Advocate*.

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.

WALDEN & STOWE, Cincinnati and Chicago.

COMMENTARY ON THE OLD TESTAMENT.

D. D. Whedon, LL.D., Editor.

VOLUME VI.

Containing JOB, by J. K. Burr, D.D.; PROVERBS, by Wm. Hunter, D.D.; ECCLESIASTES and SONG OF SOLOMON, by A. B. Hyde, D.D.

Large 12mo. Price, \$2 25.

COMMENTS.

We find this volume maintaining in all the elements of worth the place won by those which have preceded it. Convenient in size, condensed, accurate, and fresh, he who owns the series will scarcely need any other for ordinary homiletic uses. The introductions to the several books are models of concise and forcible statement, and the list of books consulted enables the reader to carry the study of particular passages as far as is needful.—*The Christian Advocate.*

This great popular commentary is approaching completion, and we venture to say will be found the best apparatus extant for the study by the people of the word of God. It is brief, yet full; concise, but not meager. It is sufficiently critical for the scholar, yet sufficiently popular for the unlearned reader, and is so cheap that it brings the latest results of biblical scholarship within the reach of all. The books included in the present volume are of very special interest. Sacred poetry never soared to sublimer heights than in the Book of Job. The profoundest wisdom was never uttered in more sententious aphorisms than in the Books of Proverbs and Ecclesiastes. Never was the ennobling passion of love more exquisitely portrayed than in the matchless Song of Songs. The Book of Psalms has been omitted from this volume that it may be complete in one now passing through the press. Dr. J. K. Burr, the author of the commentary on the Book of Job, holds that the book is strictly historical, and neither mythical nor a blending of the allegorical and historical. Its language and tone indicate a very early origin, but neither its date nor authorship can be demonstrated. A number of valuable excursions and Assyrian and Egyptian reliefs illustrate the subject. Dr. W. Hunter, who died in 1877, treats the Book of Proverbs. He discusses, with a conservative result, the authorship and date of the book. Many difficulties of this ancient Hebrew book of wisdom are elucidated. Dr. A. B. Hyde is the author of the commentary on Ecclesiastes and the Song of Solomon. He believes that both were written by Solomon.—*Canada Methodist Magazine.*

There are no books in the Bible which have suffered more abuse by injudicious editing than some of these included in this volume. Whatever may be the opinion in regard to the general views of the authors of these commentaries, the reader will find nothing here which is irreverent or preposterous. He will find, however, candid and comprehensive statements in regard to the authorship and contents of these portions of the Scriptures, carefully analyzed and clearly presented.—*New York Observer.*

Of the four books that make up this volume, the Book of Job, (placed for convenience after the Psalms,) by Rev. Dr. Burr, of New Jersey, (filling more than half the volume,) deserves especial notice as a work of decided merit—scholarly, discriminating, and rich in exegetical illustrations. Its necessitated brevity is occasion for regret, as the author was compelled to omit many excellent things that he was prepared to say, but lacked room. The Book of Proverbs, by Rev. Dr. William Hunter, (who died before finishing the work, which was done by another hand,) is less elaborate, and yet is full of pithy sayings and valuable illustrations. Ecclesiastes and the Canticles, by Dr. A. B. Hyde, of Alleghany College, are treated concisely, but also incisively.—*The Methodist.*

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.
WALDEN & STOWE, Cincinnati and Chicago.

Books on the Higher Christian Life.

REDUCED PRICES.

We advise all our readers to supply themselves with, and promote the circulation of, such works.—*Dr. Lowrey, in "Divine Life."*

Milestone Papers, Doctrinal, Ethical, and Experimental, on Christian Progress. By DANIEL STEELE, D.D. 16mo. 85c.

Life of Rev. Benjamin Abbott. By JOHN FFIRTH. 18mo. 45c.

All for Christ; or, How the Christian may obtain, by a Renewed Consecration of his Heart, the Fullness of Joy referred to by the Saviour just previous to his Crucifixion, with Illustrations from the Lives of those who have made this Consecration. By THOS. CARTER, D.D. 16mo. 65c.

Memoir of the Life and Ministry of William Bramwell. 18mo. 40c.

Life of William Carvosso. 18mo. 50c.

Central Idea of Christianity. By Bishop J. T. PECK. Revised edition. 12mo. \$1 25.

Christian Perfection. By Rev. J. FLETCHER. 24mo. 25c.

An Account of Christian Perfection. By Rev. JOHN WESLEY. 24mo. 30c.

Scripture Doctrine of Christian Perfection. By GEO. PECK, D.D. 12mo. \$1 50.

Christian Purity; or, The Heritage of Faith. By R. S. FOSTER, D.D., LL.D. Revised. 12mo. \$1 50.

Christian's Manual. A Treatise on Christian Perfection. By Rev. T. MERRITT. 24mo. 30c.

Christian's Pattern; or, A Treatise on the Imitation of Christ. By THOMAS A. KEMPIS. 24mo. 35c.

Consecrated Talents; or, The Life of Mrs. Mary W. Mason. With an introduction by Bishop JAMES. 12mo. \$1 50.

Devout Exercises of the Heart in Meditation and Soliloquy, Prayer, and Praise. By MRS. ROWE. 24mo. 50c.

Experience of Several Methodist Preachers. 12mo. 75c.

Father Reeves, Methodist Class-leader. By ED. CORDEROY. 18mo. 30c.

Life of John Fletcher. By Rev. JOSEPH BENSON. 12mo. \$1.

Life of Mrs. Mary Fletcher. By Rev. H. MOORE. 12mo. \$1 25.

Garden of Spices. Extracts from the Religious Letters of Rev. Samuel Rutherford. By Rev. L. R. DUNN. 12mo. Gilt top, \$1 50; gilt edge, \$2.

Garden of the Lord. By IMOGENE MERCEIN. Flexible, gilt edge. 48mo. 20c.

God's Way; or, Gaining the Better Life. By MRS. M. A. HOLT. Illustrated. 16mo. 75c.

Life and Letters of Bishop Hamline. 12mo. \$2.

Bishop Hamline's Works. Vol. I. Sermons. \$1 50.

Bishop Hamline's Works. Vol. II. Miscellaneous. \$1 50.

Holiness to the Lord. By Rev. LEWIS R. DUNN, D.D. 12mo. Tinted paper, 85c.

Rules for Holy Living. By Rev. ROBERT NEWSTEAD. 32mo. 15c.

Light on the Pathway of Holiness. By Rev. L. D. McCABE, D.D. 16mo. 65c.

Love Enthroned; or, Essays on Evangelical Perfection. By DANIEL STEELE, D.D. 12mo. \$1 25; gilt edges, \$1 75.

Life of Lady Maxwell. By Rev. J. LANCASTER. 12mo. \$1.

Mission of the Spirit; or, The Office and Work of the Comforter in Human Redemption. By Rev. L. R. DUNN, D.D. 12mo. \$1.

Life of Henry Moore. By MRS. R. SMITH. 12mo. 70c.

Memoir of Mrs. Elizabeth Mortimer. By AGNES BULMER. 18mo. 45c.

Mementoes of Rev. Edward Payson, D.D. By Rev. EDWIN L. JAMES. 12mo. \$1 25.

The Gift of Power. By Rev. S. H. PLATT. 12mo. \$1.

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.

WALDEN & STOWE, Cincinnati and Chicago.

AUTOBIOGRAPHY

OF THE

REV. LUTHER LEE, D.D.

12mo.....\$1 50
One half morocco..... 2 25

Comments.

Dr. Lee is an octogenarian, and gives us the record of his life with the oil man's simplicity. It is the story of heroic effort for Jesus Christ. The young local preacher who traveled his hard circuits in northern New York, the minister who battled for thirty years against Universalism and intemperance and pro-slavery sentiments, the Professor who taught theology in a half-founded Western College—in all these spheres Dr. Lee showed himself able to "endure hardness as a good soldier of Jesus Christ."

The concluding chapter of Dr. Lee's book, in which he speaks as the aged Christian looking backward and forward, is very touching, as well as a very striking tribute to the worth of the Christian's hope in life's last days on earth.—*Christian Intelligencer*.

Dr. Lee has thought proper to send out his life to the world in this form, and we value his honest endeavor. We have regarded him as an able and honest man, who has followed his own reason and conscience. We could not see the necessity of his leaving the Church on account of slavery, and we heartily commend his return to it. He was a sturdy reformer, and strong man. Dr. Lee is over eighty years of age, and now patiently waits for God's call to the eternal home. Some of the experiences of this book are thrilling.—*California Christian Advocate*.

The author has written this account of his earnest and vigorous life at the age of eighty-one. A man of strong convictions and determined will, his years were spent in conflict with error; a warfare, he says, which, "waged for conscience' sake, secured me more poverty than money, and more enemies than friends." An ardent friend of the slave, and the constant advocate of temperance when local preachers, stewards, class-leaders, and members on the charges to which he was appointed were indifferent to both, this volume is stimulating, for memory has not failed the author and his spirit rises with the narrative. Such lives, though stormy, are not lived in vain. The rest of heaven will be sweet to them.—*Christian Union*.

BANGS, REV. DR. NATHAN, Life and Times of. By Rev. ABEL STEVENS, LL.D. 12mo. \$1 50.

M'CLINTOCK, JOHN, D.D., LL.D., Late President of Drew Theological Seminary, Life and Letters of. With Portrait. By GEORGE R. CROOKS, D.D. 12mo. \$1 50.

PECK, REV. GEORGE, D.D., Life and Times of. Written by Himself. 12mo. \$1 50.

CARTWRIGHT, PETER, Autobiography of. Edited by W. P. STRICKLAND, D.D. 12mo. \$1 50.

JANES, EDMUND STORER, The Life of. By HENRY B. RIDGAWAY, D.D. 12mo. \$1 50. Half morocco, \$2 25.

PHILLIPS & HUNT, 805 Broadway, N. Y.
WALDEN & STOWE, Cincinnati and Chicago.

l
g
y
t
t
f

s,

al
D.

lf.

D,

D.

Oct. 1882
Quarterly Bulletin

OF

WORKS IN PRESS AND RECENT PUBLICATIONS

BY

PHILLIPS & HUNT, 805 Broadway, N. Y.

BOOKS IN PRESS.

Life of Gilbert Haven.

By G. PRENTICE, D.D.

Library of Theological and Biblical Literature.

Theological Encyclopædia and Methodology. By Bishop HURST and the Rev. G. R. CROOKS, D.D.

Biblical Hermeneutics. A Treatise on the Interpretation of the Old and New Testaments. By MILTON S. TERRY, S.T.D.

Whedon's Commentary. Vol. VII. Old Testament.

Embracing the Books of ISAIAH, JEREMIAH, and LAMENTATIONS. By HENRY BANNISTER, D.D., and F. D. HEMENWAY, D.D.

The Prayers of the Bible.

Minutes of the Annual Conferences for 1882. [Fall.]

Christian Work and Consolation.

The Problem of an Effective and Happy Life. By ABEL STEVENS.

RECENT PUBLICATIONS.

Character-Sketches.

Arnaud—Macaulay—Klopstock and his Meta—Mary Somerville—Madame de Staël—Voltaire—Channing—Wesley. By ABEL STEVENS, LL.D. Price, \$1 50.

Heroic Methodists of the Olden Time.

By REV. DANIEL WISE, D.D. Price, \$1 25.

QUARTERLY BULLETIN.

The Life of Edmund Storer Janes, D.D., LL.D., late Senior Bishop of the Methodist Episcopal Church.

By HENRY B. RIDGAWAY, D.D. Price, \$1 50.

Autobiography of Rev. Luther Lee, D.D.

Price, \$1 50. Half Morocco, \$2 25.

The Problem of Religious Progress.

By DANIEL DORCHESTER, D.D. Price, \$2.

Whedon's Commentary. Vol. V. Old Testament.

THE BOOK OF PSALMS, by Rev. Dr. F. G. HIBBARD. Price, \$2 25.

Whedon's Commentary. Volume VI. Old Testament.

Embracing THE BOOK OF JOB, by Rev. Dr. J. K. BURR.

" PROVERBS, by (the late) Rev. Dr. W. HUNTER.

" ECCLESIASTES, and SONG OF SOLOMON, by Rev. Dr. A. B. HYDE.
Price, \$2 25.

The People's Cyclopaedia of Universal Knowledge. (Vol. II.)

With Numerous Appendixes invaluable for Reference in all Departments of Industrial Life. The whole brought down to the Year 1882. With the Pronunciation and Orthography Conformed to Webster's Unabridged Dictionary. Illustrated with numerous Colored Maps and over Three Thousand Engravings. By W. H. DE PUY, A.M., D.D., for sixteen years Associate Editor of "The Christian Advocate" at New York; Author of "Compendium of Popular Information," etc. Sold by subscription only. Complete in Two Super-royal Octavo Volumes of over 1,000 pages each.

The work is the result of many years of preparation, and embodies the labor of over four hundred of the ablest and most distinguished writers. As a General Cyclopaedia, it is *the most practical in information, the most complete in its topics, the most attractive in form, the most convenient for use, the latest in publication, and the cheapest in price.*

Dr. B. F. Cocker, of Michigan University, after examining the first volume, wrote: "Your Cyclopaedia fills my idea of what a People's Cyclopaedia ought to be. The more I examine it the better I like it." Many other similar testimonials have been received by the publishers.

Any of our Books will be sent by mail, prepaid, on receipt of price.



THE CHICKERING PIANOS.

The Oldest & Largest
Piano House
In America.

Have invariably received the Highest Recompense and Most Flattering Testimonials whenever and wherever exhibited. One Hundred and Twelve first-class premiums over all competitors.

**The Greatest Improvement of the Age
in Upright Pianos.**



These INSTRUMENTS are presented to the public as the most perfect instruments of their class in the world, second only in real merit to the Grand Piano-Forte. They are all constructed on our New System, which guarantees their standing in tune as well as the Grand Pianos, and supplied with our new patent repeating action, which gives to the performer an exceedingly rapid, prompt, elastic and powerful touch, with a tone clear, pure and sonorous. By the careful use of our new arrangement of the Soft Pedal, a perfect Crescendo and Diminuendo can be produced, thus adding a most admirable feature to the capability of these instruments. We call special attention to our new patent Desk and Fall—most valuable improvements. The Upright Piano is, from its size and shape, rapidly becoming the fashionable Piano-Forte of America.

CHICKERING & SONS,

130 Fifth Ave., New York.

| 156 Tremont Street, Boston.

JUST PUBLISHED.

The Life of Bishop Edmund Storer Janes.

BY

HENRY B. RIDGAWAY, D.D.

Portraits and Illustrations.

12mo, cloth.....Price, \$1 50

Half morocco, marbled edges..... 2 25

Comments.

ve you read the 'Life of Bishop Janes?' " asked one of our doctors of divinity and a theological professor besides. "It has certainly been a means of grace to me," he added. And it will be a means of grace to many thousands of others, and, we trust, a special inspiration to our young ministers. The two striking portraits in it bring back this beloved and noble chief minister as he appeared in the prime of his young manhood and in the ripe maturity of his advanced years, before disease began to prey upon him. We well recollect Bishop Janes as represented by both engravings. Dr. Henry B. Ridgaway has accomplished a grateful service for his Church and won an enviable reputation as a rare and skillful biographer in his preparation of this memoir. The work has been executed in the finest taste. It is neither a eulogy nor an obituary, but a particularly successful picture of a very real and remarkable life, told with the simplicity and truthfulness of an autobiography; and indeed it is largely drawn by the hand of its subject himself. The quotations from personal letters and addresses are ample, but never wearisome. Rarely does an author have such a subject, and happy is it for the thousands that learned to revere and love this devoted servant of Christ that so competent a historian of his life was at hand to make the memories of his consecrated career a permanent benediction to them and the generations to follow. It would be an excellent idea for some one or more of our generous Methodist merchants to give a volume of this admirable Life to every member of our theological schools. Our ministers will eagerly secure an early copy of the volume at the Depository, and earnestly commend it to every Church member. Such seed will spring up in revivals and consecrated lives.—*Zion's Herald*.

The book is substantially a history of a great Denomination, from the year in which it took the decisive action which made it an antislavery Church nearly to the present time. Such a record is of interest not alone to members of one Church, nor to the members of other Churches who came in contact with Bishop Janes, and were impressed by his force of character or moved to affection by his loving tenderness; but to all desirous of marking the growth of a great religious organization whose history is an important part of the history of the country.—*New York Tribune*.

No one can finish the perusal of the "Life of Bishop Janes" without thanking God for such a strong, faithful, and good Bishop, and without rejoicing that his papers have fallen into the hands of such a sympathetic, skilled, and successful biographer.—*The Christian Advocate*.

We have read it with great interest, and, we trust, with equal profit. Dr. Ridgaway has done his work well. There is not a dry paragraph in the book. Next week we shall give a more extended notice; but we will now say that all Methodist ministers and thousands of laymen will desire to possess and read this stimulating and instructive biography.—*Western Christian Advocate*.

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.

WALDEN & STOWE, Cincinnati and Chicago.

Commentary on the Old Testament.

D. D. WHEDON, LL.D., Editor.

VOL. V.—THE BOOK OF PSALMS.

BY F. G. HIBBARD, D.D.

Large 12mo. \$2 25

Comments.

From the Book Room at New York, uniform in its neatness of mechanical execution with the previous volumes of the series, we have Volume V of the Commentary on the Old Testament, edited by D. D. Whedon, LL.D. Dr. Hibbard had already made the Psalms a study, and issued a very instructive and able work. Both his previous study and his taste rendered him the proper expositor of this portion of the excellent portable exegesis of the Bible now in the course of publication and rapidly approaching completion. The volume itself justifies the choice. With ample prolegomena discussing the chief points in criticism, and with well-condensed historical and critical introductions to the different Psalms, the several verses are clearly interpreted, with short and striking homiletic observations. The volume is a delightful addition to the abundant literature upon these inspired hymns, which have been the comfort and inspiration of devout hearts in all ages. Its portable form, in which these notes are published, will render it the welcome companion of hours of devotion, as well as an aid to the Bible scholar.—*Zion's Herald*.

It is a conscientious, painstaking, scholarly commentary, adapted to general use, and also worthy a place in the libraries of ministers and students. We know of no man who would give more devoted and honest labor to such a work than Dr. Hibbard. This is a worthy companion of the other books in Whedon's Commentary.—*California Christian Advocate*.

The introduction to this volume is scholarly, comprehensive, terse, and clear in style, and evinces the author's capacity as a learned and judicious, critical and evangelical exegete. His notes upon the separate psalms are uniformly brief, in some cases only too brief—a rare quality in commentators. But they are to the point, and helpful where help is most needed by ordinary readers. He gives the results of Hebraistic research, without its incumbering processes; and his good sense is seen in clearing his way through the mazes of diverse interpretations in his search for "the mind of the Spirit." The volume is closely printed in double columns on good paper, and is illustrated with numerous wood-cuts wherever they are needful. It will be very useful to the many who have not access to larger and more exhaustive works, which the author has laid under contribution for his readers. Five of the Psalms are expounded by his friend and co-worker, the Rev. H. B. Hyde, D.D., of Alleghany College, the commentator on Ecclesiastes and Solomon's Song in this series.—*Christian Intelligencer*.

It is written by a student and for students of the Word of God. The introduction is a valuable treatise on historical, doctrinal, and prophetic aspects of the Psalms, the thorough study of which should not be omitted by the student who would avail himself of the author's labors to aid him in acquiring a knowledge of this portion of the sacred Scriptures. The explanatory notes on the text are clear, concise, suggestive, and in every respect adapted to the purposes of exegesis. The volume ranks high in the excellent series of which it is a part.—*Northern Christian Advocate*.

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.

WALDEN & STOWE, Cincinnati and Chicago.

COMMENTARY ON THE OLD TESTAMENT.

D. D. Whedon, LL.D., Editor.

VOLUME VI.

Containing JOB, by J. K. Burr, D.D.; PROVERBS, by Wm. Hunter, D.D.;
ECCLESIASTES and SONG OF SOLOMON, by A. B. Hyde, D.D.

Large 12mo. Price, \$2 25.

COMMENTS.

We find this volume maintaining in all the elements of worth the place won by those which have preceded it. Convenient in size, condensed, accurate, and fresh, he who owns the series will scarcely need any other for ordinary homiletic uses. The introductions to the several books are models of concise and forcible statement, and the list of books consulted enables the reader to carry the study of particular passages as far as is needful.—*The Christian Advocate*.

This great popular commentary is approaching completion, and we venture to say will be found the best apparatus extant for the study by the people of the word of God. It is brief, yet full; concise, but not meager. It is sufficiently critical for the scholar, yet sufficiently popular for the unlearned reader, and is so cheap that it brings the latest results of biblical scholarship within the reach of all. The books included in the present volume are of very special interest. Sacred poetry never soared to sublimer heights than in the Book of Job. The profoundest wisdom was never uttered in more sententious aphorisms than in the Books of Proverbs and Ecclesiastes. Never was the ennobling passion of love more exquisitely portrayed than in the matchless Song of Songs. The Book of Psalms has been omitted from this volume that it may be complete in one now passing through the press. Dr. J. K. Burr, the author of the commentary on the Book of Job, holds that the book is strictly historical, and neither mythical nor a blending of the allegorical and historical. Its language and tone indicate a very early origin, but neither its date nor authorship can be demonstrated. A number of valuable excursions and Assyrian and Egyptian reliefs illustrate the subject. Dr. W. Hunter, who died in 1877, treats the Book of Proverbs. He discusses, with a conservative result, the authorship and date of the book. Many difficulties of this ancient Hebrew book of wisdom are elucidated. Dr. A. B. Hyde is the author of the commentary on Ecclesiastes and the Song of Solomon. He believes that both were written by Solomon.—*Canada Methodist Magazine*.

There are no books in the Bible which have suffered more abuse by injudicious editing than some of these included in this volume. Whatever may be the opinion in regard to the general views of the authors of these commentaries, the reader will find nothing here which is irreverent or preposterous. He will find, however, candid and comprehensive statements in regard to the authorship and contents of these portions of the Scriptures, carefully analyzed and clearly presented.—*New York Observer*.

Of the four books that make up this volume, the Book of Job, (placed for convenience after the Psalms) by Rev. Dr. Burr, of New Jersey, (filling more than half the volume,) deserves especial notice as a work of decided merit—scholarly, discriminating, and rich in exegetical illustrations. Its necessitated brevity is occasion for regret, as the author was compelled to omit many excellent things that he was prepared to say, but lacked room. The Book of Proverbs, by Rev. Dr. William Hunter, (who died before finishing the work, which was done by another hand,) is less elaborate, and yet is full of pithy sayings and valuable illustrations. Ecclesiastes and the Canticles, by Dr. A. B. Hyde, of Alleghany College, are treated concisely, but also incisively.—*The Methodist*.

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.

WALDEN & STOWE, Cincinnati and Chicago.

Books on the Higher Christian Life.

REDUCED PRICES.

We advise all our readers to supply themselves with, and promote the circulation of, such works.—*Dr. Lowrey, in "Divine Life."*

Milestone Papers, Doctrinal, Ethical, and Experimental, on Christian Progress. By DANIEL STEELE, D.D. 16mo. 85c.

Life of Rev. Benjamin Abbott. By JOHN FFIRTH. 18mo. 45c.

All for Christ; or, How the Christian may obtain, by a Renewed Consecration of his Heart, the Fullness of Joy referred to by the Saviour just previous to his Crucifixion, with Illustrations from the Lives of those who have made this Consecration. By THOS. CARTER, D.D. 16mo. 65c.

Memoir of the Life and Ministry of William Bramwell. 18mo. 40c.

Life of William Carvosso. 18mo. 50c.

Central Idea of Christianity. By Bishop J. T. PECK. Revised edition. 12mo. \$1 25.

Christian Perfection. By Rev. J. FLETCHER. 24mo. 25c.

An Account of Christian Perfection. By Rev. JOHN WESLEY. 24mo. 30c.

Scripture Doctrine of Christian Perfection. By GEO. PECK, D.D. 12mo. \$1 50.

Christian Purity; or, The Heritage of Faith. By R. S. FOSTER, D.D., LL.D. Revised. 12mo. \$1 50.

Christian's Manual. A Treatise on Christian Perfection. By Rev. T. MERRITT. 24mo. 30c.

Christian's Pattern; or, A Treatise on the Imitation of Christ. By THOMAS A KEMPIS. 24mo. 35c.

Consecrated Talents; or, The Life of Mrs. Mary W. Mason. With an introduction by Bishop JAMES. 12mo. \$1 50.

Devout Exercises of the Heart in Meditation and Soliloquy, Prayer, and Praise. By MRS. ROWE. 24mo. 50c.

Experience of Several Methodist Preachers. 12mo. 75c.

Father Reeves, Methodist Class-leader. By ED. CORDEROY. 18mo. 30c.

Life of John Fletcher. By Rev. JOSEPH BENSON. 12mo. \$1.

Life of Mrs. Mary Fletcher. By Rev. H. MOORE. 12mo. \$1 25.

Garden of Spices. Extracts from the Religious Letters of Rev. Samuel Rutherford. By Rev. L. R. DUNN. 12mo. Gilt top, \$1 50; gilt edge, \$2.

Garden of the Lord. By IMOGENE MERCEIN. Flexible, gilt edge. 48mo. 20c.

God's Way; or, Gaining the Better Life. By MRS. M. A. HOLT. Illustrated. 16mo. 75c.

Life and Letters of Bishop Hamline. 12mo. \$2.

Bishop Hamline's Works. Vol. I. Sermons. \$1 50.

Bishop Hamline's Works. Vol. II. Miscellaneous. \$1 50.

Holiness to the Lord. By Rev. LEWIS R. DUNN, D.D. 12mo. Tinted paper, 85c.

Rules for Holy Living. By Rev. ROBERT NEWSTEAD. 32mo. 15c.

Light on the Pathway of Holiness. By Rev. L. D. McCABE, D.D. 16mo. 65c.

Love Enthroned; or, Essays on Evangelical Perfection. By DANIEL STEELE, D.D. 12mo. \$1 25; gilt edges, \$1 75.

Life of Lady Maxwell. By Rev. J. LANCASTER. 12mo. \$1.

Mission of the Spirit; or, The Office and Work of the Comforter in Human Redemption. By Rev. L. R. DUNN, D.D. 12mo. \$1.

Life of Henry Moore. By MRS. R. SMITH. 12mo. 70c.

Memoir of Mrs. Elizabeth Mortimer. By AGNES BULMER. 18mo. 45c.

Mementoes of Rev. Edward Payson, D.D. By Rev. EDWIN L. JAMES. 12mo. \$1 25.

The Gift of Power. By Rev. S. H. PLATT. 12mo. \$1.

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.

WALDEN & STOWE, Cincinnati and Chicago.

AUTOBIOGRAPHY

OF THE

REV. LUTHER LEE, D.D.

12mo. \$1 50
One half morocco. 2 25

Comments.

Dr. Lee is an octogenarian, and gives us the record of his life with the old man's simplicity. It is the story of heroic effort for Jesus Christ. The young local preacher who traveled his hard circuits in northern New York, the minister who battled for thirty years against Universalism and intemperance and pro-slavery sentiments, the Professor who taught theology in a half-founded Western College—in all these spheres Dr. Lee showed himself able to "endure hardness as a good soldier of Jesus Christ."

The concluding chapter of Dr. Lee's book, in which he speaks as the aged Christian looking backward and forward, is very touching, as well as a very striking tribute to the worth of the Christian's hope in life's last days on earth.—*Christian Intelligencer*.

Dr. Lee has thought proper to send out his life to the world in this form, and we value his honest endeavor. We have regarded him as an able and honest man, who has followed his own reason and conscience. We could not see the necessity of his leaving the Church on account of slavery, and we heartily commend his return to it. He was a sturdy reformer, and strong man. Dr. Lee is over eighty years of age, and now patiently waits for God's call to the eternal home. Some of the experiences of this book are thrilling.—*California Christian Advocate*.

The author has written this account of his earnest and vigorous life at the age of eighty-one. A man of strong convictions and determined will, his years were spent in conflict with error; a warfare, he says, which, "waged for conscience' sake, secured me more poverty than money, and more enemies than friends." An ardent friend of the slave, and the constant advocate of temperance when local preachers, stewards, class-leaders, and members on the charges to which he was appointed were indifferent to both, this volume is stimulating, for memory has not failed the author and his spirit rises with the narrative. Such lives, though stormy, are not lived in vain. The rest of heaven will be sweet to them.—*Christian Union*.

BANGS, REV. DR. NATHAN, Life and Times of. By Rev. ABEL STEVENS, LL.D. 12mo. \$1 50.

M'CLINTOCK, JOHN, D.D., LL.D., Late President of Drew Theological Seminary, Life and Letters of. With Portrait. By GEORGE R. CROOKS, D.D. 12mo. \$1 50.

PECK, REV. GEORGE, D.D., Life and Times of. Written by Himself. 12mo. \$1 50.

CARTWRIGHT, PETER, Autobiography of. Edited by W. P. STRICKLAND, D.D. 12mo. \$1 50.

JANES, EDMUND STORER, The Life of. By HENRY B. RIDGAWAY, D.D. 12mo. \$1 50. Half morocco, \$2 25.

PHILLIPS & HUNT, 805 Broadway, N. Y.
WALDEN & STOWE, Cincinnati and Chicago.

of
n
d
of
s,
nt
it
of

X

TS,

al
D.

elf.

ND,

.D.

INDEX.

Abbott's Young Christian	Page 593	Christian Quarterly Review.....	Page 338, 533
Adams: Manual of Historical Literature.....	598	Christian Socialism.....	501
Allen, Dr. William H.....	611	Church Attendance, Prot. and Catholic.....	758
Allgemeines Handwörterbuch der Heiligen Schrift, Nagler	199	Church, Christian.....	159
Am. Cath. Quar. Review.....	133, 338, 532, 758	Church Benevolences, The Problem of.....	45
American Antiquarian and Or. Journal.....	748	Church benevolences feebly sustained.....	45
American Ins. of Christian Philosophy.....	135	An effective remedy suggested.....	56
American Reviews.....	133, 338, 532, 748	Summary.....	66
Antislavery.....	394	Change of method necessary.....	67
Autobiography of Rev. Luther Lee.....	595	Church and State, Separation of.....	355, 360
Archæology, Biblical.....	553	Church: Money-making for Ladies.....	632
Art, Nudity in.....	538	Civil War, Our: British Quarterly and Cobden on.....	345
Arthur: Proceedings of the Ecumenical Methodist Conference.....	396	Cobb on the Unity of Isaiah.....	756
Aryo-Semite Speech, McCurdy.....	178	Cobden, Richard.....	345
Asinine Head, The.....	555	Commentary on the Old Testament.....	169
Assyriology.....	774	Comte, Auguste.....	624
Atlantis: Dourely.....	387	Convent, Great, of San Francisco, Mexico City.....	524
Austria and the Jewish Question.....	502	Its founders and history.....	524
Babylonian Element in Ezekiel.....	782	Children as missionaries.....	526
Baptist Review.....	133, 338, 533, 748	Description of.....	529
Barbour: Flights for Tourists, etc.....	188	Its suppression and later uses.....	530
Bartels: Contributions to the History of Pietism.....	350	Convay's Wandering Jew.....	499
Beecher, Henry Ward.....	749	Creation, Order, Adaptation.....	377, 380
Benevolences, our Church, Problem of.....	45	Criminals in Paris.....	557
Bentley, Richard Jebb.....	506	Crosby's Calm View of Temp. Question.....	117
Bible.....	26, 107, 372, 377	Cumberland Presb. Quarterly Review.....	533
Bible, Preach the.....	143, 149	Cummins: Grammar of the Old Frisian Language.....	179
Biblical Archæology.....	553	Caneiform Literature.....	774
Bibliotheca Sacra.....	133, 343, 753	Cunningham: The Works of Oliver Goldsmith.....	901
Bishop: Mormonism Unveiled.....	265	Curchod, Susanna.....	705
Bode: Hanoverian Hymn-book.....	161	Curtiss on Old Testament Criticism.....	755
Boegner on French Protestants, etc.....	708	Cuyler: From the Nile to Norway.....	184
Bost, Pastor.....	361	Dabney on Religious State of Germany.....	760
Bourne, George, the Pioneer of American Antislavery.....	68	Dartigne: A Vision of St. Paul.....	352
His ancestry and birthplace.....	71	Darwinism, What is, Hodge.....	585
His intrepidity in opposing slavery.....	73	Delitzsch.....	392
An extraordinary busy life.....	85	Delitzsch: Site of Paradise.....	158
Disposition and personal appearance.....	88	Delitzsch on the Pentateuch.....	755
His plan for immediate and unconditional emancipation.....	89	De Fuy: People's Cyclopaedia of Universal Knowledge.....	402
Bowne, Borden P.: Metaphysics.....	391	De Staël, Madame.....	705
Brit. and For. Evang. Rev.....	137, 345, 541, 750	Domestic and social life.....	712
British Quarterly Review.....	345, 547, 760	Prominence in French Revolution.....	718
Bronson, A.: Key to the Apocalypse.....	164	Her literary works.....	724
Brooks: Candle of the Lord.....	170	Doherty: The Wandering Jew and his Congeners.....	489
Browning: He Giveth his Beloved Sleep.....	201	Dorner's Christian Doctrine.....	778
Brosch's History of Papal State.....	776	Dorner: System of Christian Doctrine.....	167
Bruce: Humiliation of Christ.....	170	Drink Question, Cuyler.....	187
Brunton: The Bible and Science.....	176	Duff on Old Testament Criticism.....	757
Bumstead's Biblical Sanction for Wine.....	117	Du Chailly: Land of the Midnight Sun.....	192
Burr: Commentary on Job.....	169	Dykes' Sermons.....	582
Caldwell, Merritt.....	611	Earthquakes, Biblical Theory of.....	151
Carroll: America: Lutherans.....	427	Ecclesiastes, Commentary on, Hyde.....	169
Carter: The Great Convent of San Francisco in Mexico City.....	524	Eden, Garden of, a Myth.....	158
Cath. and Prot. Church Attendance.....	758	Edinburgh Review.....	137, 760
Catholic Church.....	574	Edmunds: Petersburg, Virginia, and its Negro Population.....	320
Charakter-Bilder aus der Geschichte des Methodismus, Kopp.....	199	Educators, French.....	565
Christ's Appearances.....	783	Béal's Pedagogical Excursions.....	565
Christ, Hu miliation of, Bruce.....	170	French periodicals and novels.....	566
Christian Experience, Aspects of.....	374	Effort to suppress obscene literature.....	566
Christian Faith, Lectures in Defense of.....	202	Egypt, Ancient, Art in.....	359
Christian Philosophy Quarterly.....	135, 534, 748	England, Anglo-Saxon.....	598

- English Reviews..... Page 137, 345, 541, 760
 Enoch, Book of, Schodde..... 581
 Ethics, Stoic and Rationalistic, Jackson..... 391
 Evolution, What is..... 586
 Evolution, Doctrine of..... 380, 381
- Field : Was Jesus a Wine-Bibber?..... 117
 Field : The Wines of the Bible..... 84
 Field : Jesus a Total Abstainer..... 470, 636
 Fisher's Christian Religion..... 344
 Fisk, Rev. Wilbur, D.D..... 233
 Fitzgerald's Christian Growth..... 784
 Florida, its People and its Productions..... 635
 Its extent and climate..... 635
 Politics..... 640
 Internal Improvements..... 642
 Productions..... 646
 Foreign Literary Intelligence..... 158, 358, 565, 774
 Foreign Reig. Intelligence..... 115, 355, 561, 770
 Fowler : Locke..... 389
 Fox, Charles James, Earl History of,
 Trevelyan..... 196
 Fox, Charles James..... 682
 His early life..... 682
 His political life..... 686
 His views on American Revolution..... 694
 Leader of the Whigs..... 695
 Neglect of Christianity..... 700
 France, Evangelization of, Dartigue..... 352, 528
 Free Churches..... 355
 French Evangelization..... 771
 French Protestant Publisher..... 361
 French Reviews..... 152, 352, 557, 767
 Friesic Language, Cummins..... 179
 Froude's Thomas Carlyle..... 791
- Garrison, William Lloyd : Letter to Theo.
 Bourne..... 70
 Genesis, Documentary Origin of..... 28
 Divisions of Genesis..... 29
 Composite theory considered..... 32
 The history homogeneous and sym-
 metric..... 35
 German Literature..... 536
 German Philosophy..... 784
 German Rationalism..... 756, 757, 760
 George : The Methodist Ecumenical Con-
 ference..... 91
 Germany : Home Mission Work in..... 561
 German Reviews..... 148, 348, 553, 766
 Gibson : The Mosaic Era..... 300
 Godet : Lectures—Christian Faith..... 202
 Goldsmith, Oliver, Works of..... 301
 Goodwin on the Soul and Spirit..... 782
 Gordy : Professor Bowne's Metaphysics..... 727
 Gospels, Thoughts on the Holy. Francis
 W. Upham..... 162
 Green : John Wesley..... 302
 Green : The Making of England..... 593
 Grundemann : Kleine Missionen—Biblio-
 thek Minor Missionary Library..... 356
 Grimm : Theological Encyclopedia..... 150
- Haley : Hereafter of Sin, The..... 370
 Hanson : Utah and the Mormon Problem..... 305
 Harman : Weber's System of Theology of
 the Old Synagogue of Palestine..... 5
 Harnack on Monasticism..... 160
 Harper's Weekly Journal, Weekly Bazar..... 201
 Harper's Young People..... 201
 Heathen World : Religious Character and
 Destiny of..... 24
 Heavenly World..... 281
 Hebrew Manuscripts : Kennicott's Colla-
 tion of..... 107
 The author's call to the work..... 108
 Extent of the work..... 110
 Its great success..... 115
 Hereditary Depravity..... 368
 Herzog's Real Encyclopedia..... 567
 Herzog's Church History..... 568
- Hibbard's Commentary on Psalms..... Page 375
 Historical Literature, Manual of : Adams..... 598
 Hodge : What is Darwinism?..... 586
 Houghton : Madame De Staël..... 702
 Houghton : Ruth the Moabitess..... 597
 Howard : Nez Percé Joseph..... 399
 Hume, David : Huxley..... 390
 Hunt : Kennicott's Collation of Hebrew
 Manuscripts..... 107
 Hunter : Commentary on Proverbs..... 169
 Huxley : Hume..... 390
 Hyde : Commentary on Ecclesiastes and
 Solomon's Song..... 776
 Hymnology in Switzerland..... 776
- Illusions, Sully on..... 788
 Immortality..... 752
 Independent, The, Extracts from..... 589
 Indians..... 389
 Indian Evangelical Review..... 348, 553
 Inspiration, doctrine of..... 755
 Isalah, the unity of..... 756
- Jackson : Seneca and Kant..... 391
 James, Bishop : Ridgeway's Life of..... 391
 Japan, New..... 405
 Collapse of the old system..... 407
 Persecutions of the Christians..... 414
 Old embarrassment to progress now
 removed..... 415
 Japan now seeking harmony with
 Christian nations..... 419
 Present progress..... 422
 Recent success of Christian missions..... 424
 Jebb : Bentley..... 596
 Jesus a Total Abstainer..... 470
 Did Jesus make intoxicating wine?..... 470
 Did he commend intoxicating wine?..... 480
 Wine : Medicinal uses of..... 488
 Jesus a Total Abstainer, (Fourth Art.)..... 656
 Law of the Passover..... 661
 Opinion of eminent Jews quoted on
 the wine of the Passover..... 663
 Unfermented wine only used..... 664
 Christ's use of wine on the cross..... 679
 Jew, The Wandering, and his Congeners..... 489
 History of the legend..... 490
 In literature..... 496
 Interpretations of the legend..... 498
 Other mythical legends..... 502
 Jews : Modern..... 361
 Jewish Population of the Globe..... 770
 Jewish Question..... 562
 Job : Commentary by J. K. Burr..... 169
 Josephine, Empress of France..... 541
 Journal of the Society of Biblical Litera-
 ture and Exegesis..... 781
- Kahler on Biblical Criticism..... 766
 Kahlis, Dr. : Life Pictures of the Chris-
 tian Church..... 159
 Kairwan, Tunis, Northern Africa..... 155
 Kant's Critique of Pure Reason..... 784
 Kant's Ethical Philosophy..... 391
 Kelley's "Fraternity," Reply to Dr. Miller..... 339
 South and slavery..... 340
 Kennicott's Collection of Hebrew MSS..... 107
 Kilenest : Practical Theology..... 148
 Knox : The Boy Travelers in the Far East..... 203
 Kopp : Charakter-Bilder aus der Gesch-
 ichte des Methodismus..... 199
 Köstlin : Life of Luther..... 556
 Kubel's Bible Knowledge..... 556
- Labor, Law of..... 253
 Land of the Midnight Sun, Du Chailly..... 192
 Lange's Bible History..... 566
 Law, Natural..... 378
 Lee, Autobiography of Rev. Luther..... 565
 Lee, Life and Confessions of..... 205
 Leipsic, Theological Students..... 862

Literature of Sanskrit, Glance at...Page	450	"Napoleonism".....Page	541
Locke: Fowler.....	389	Nations, History and Final Destiny of....	180
London Quar. Review.....137, 345, 541, 700,	705	Necker, James.....	706
Lossing: Harpers of U. S. History.....	198	New Englander.....	133, 328, 538, 748
Lotze, Philosophy of.....	728	New England Historical and Genealogical	
London Quarterly Review.....	760	Register.....	134, 328, 748
Louis XVIII. of France.....	400	Newton: Covenant Names and Privileges	584
Luker's Church (German) Directory of		Newspaper Theology.....	754
North America.....	778	New Testament Criticism.....	762
Lundy, Benjamin.....	70	New Testament, The, Harper & Brothers	200
Luther, Life of, Köstlin.....	556	New Testament, Wendell.....	585
Lutherans, American, and their Divisions	427	New Testament Revision—Greek Text....	137
Lutheran isolation, its causes, etc....	427	Nez Percé, Joseph.....	309
Inadequate ministerial force.....	433	North American Review.....124, 344, 538, 749	
Its doctrinal phases.....	436		
Its controversies and divisions.....	442	Old Testament Criticism.....755, 757, 760	
Result of its work.....	449	Oriental Churches.....	357
Lutheran Quarterly.....33, 338, 533, 748			
Maclay: New Japan.....	403	Paddock: Fate of Madame La Tour....	205
Mahaffy: Decay of Modern Preaching....	586	Palestine, Evangelization of.....	564
Manuscripts, Five ancient New Testament	137	Pallain: Correspondence of Prince Tal-	
Martensen's Christian Ethics.....	791	leyrand and King Louis XVIII.....	400
Maury: Origin Unitarianism Christianity		Papal State.....	776
among English.....	154	Paris Religious Anniversaries.....	771
McClintock, John, D.D., LL.D.....	635	Paradise, Site of, Delitzsch.....	158
His birth and early life.....	605	Pasteur, Election of, to French Academy	767
Call to the ministry.....	607	Paul the Missionary, Taylor.....	181
Professor in Dickinson College.....	609	Pauline Study in France.....	354
His "creed" and faith.....	617	Peck: The Theory and Practice of Meth-	
Antislavery views.....	618	dist Episcopacy.....	507
Editor of "Quarterly Review".....	621	Pentateuch, Studies of.....	372, 755
His "Encyclopædia".....	622	People's Cyclop. of Universal Knowledge	402
Visit to Europe.....	625	Pentecostal Books in Germany.....	775
Death.....	634	Petersburg, Va., and its Negro Population	320
McCosh's Typical Forms and Special Ends		Causes of early disabilities of the	
of Creation.....	377	colored population.....	322
McCurdy: Aryo-Semitic Speech.....	178	Condition during the war.....	323
Merrill, Bishop S. M.: Aspect of Christian		Progress in education.....	326
Experience.....	374	Salutary influence of religion in col-	
Methodism in America, Schaff.....	567	ored education.....	323
Methodist Advocate, Atlanta.....	796	Pettingill: Life Everlasting.....	579
Methodism, Catholicism in.....	575	Phelps: Theory of Preaching.....	201
Metaphysics, Professor Bowne's.....	727	Pietism, Contributions to the History of,	
Personality, consciousness.....	735	Bartelo.....	348, 350
Occasionalism.....	737	Plan of Episcopal Visitation for Spring	
Relation of the Infinite to the finite.	742	Conferences of 1882.....	204
The Infinite Intelligent and free.....	743	Pope: Compendium of Chris. Theology....	362
Methodist Episcopacy, Theory and Prac-		Potts: Relation of the Pulpit to Skeptical	
tice of.....	507	Scientific Theories.....	37
James, Bishop: natural and physical		Preachers, Local, Our Methodist.....	226
life.....	507	Relative numerical decline.....	237
His spiritual life.....	509	New kind of lay preachers needed....	243
His official life and theory of Meth-		Lack of organization.....	250
odist Episcopacy.....	512	Preaching, The Theory of, Phelps.....	201
Wesleyan theory of churchship.....	515	Presbyterian Review.....134, 339, 533, 755	
Orders in Methodist Episcopacy.....	517	Press Law in France.....	360
Methodist Ecumenical Conference, The..		Princeton Review.....134, 339, 540, 749	
The early correspondence.....	92	Prot. and Cath. Church Attendance.....	758
Its successful assembly.....	94	Proverbs, Commentary by W. Hunter....	169
Its fraternal spirit and action.....	95	Prussia, Church.....	508
Its recognition by the public.....	97	Psalms.....	375
Its probable effect.....	101	Pulpit and Scientific Skepticism.....	37
Methodist Conference, Proceedings of the		Pulpit, Relation of the, to Skeptical Sci-	
Ecumenical, Arthur.....	395	entific Theories.....	37
Meternich, Memoirs of Prince.....	194	The pulpit's relation to other agen-	
Milburn: John McClintock, D.D., LL.D..	605	cies of instruction.....	38
Miscellaneous.....	160, 402,		
Mittheilungen und Nachrichten.....	160	Quarterly Book-Table.....162, 362, 569, 778	
Mohammedanism and the Turks.....	547	Quar. Rev. of M. E. Ch., South.....136, 339, 533	
Money-making for Ladies, Church.....	602		
Monasticism, Harnack on.....	160	Rationalism, Orthodox, Smyth.....	540
Moore's Bible Wine Question.....	117	Raymond's Theology.....	363
Morrison: Education of Women.....	152	Religious Liberty, Defense of, in France	360
Mormon Problems, Hanson.....	205	Renan, Eulogy on Virtue.....	157
Morris on Kant.....	784	Responsibility, Personal.....	751
Mosaic Era, The, Gibson.....	200	Resurrection, Dörner on the.....	779
		Revised New Testament.....	200
		Revelation of Jesus Christ to St. John....	164
Nagler: Allgemeines Handwörterbuch der		Revue Chretienne.....152, 352, 360, 537, 707	
Heiligen Schrift.....	199	Richmond, Sumpter Co., Florida.....	190

Richmond: Florida: Its People and Its Productions.....	Page 635	Theology of the Old Synagogue of Palestine, Weber's System of, (Art. II.).....	Page 252
Ridgeway: Life of Edmund S. Janes.....	391	Oral tradition.....	252
Riehm, Religion and Science.....	149	Scripture proof.....	255
Rigg's Discourses and Addresses.....	569	Rabbinical authority.....	256
Rigg's Modern Anglican Theology.....	569	God, Jewish conception of.....	259
Robert on Sabatier's St. Paul.....	354	Man, creation and fall of.....	266
Romans in Italian.....	376	Punishment and atonement.....	268
Romans, Simmons on.....	575	Atonement.....	271
Romanism.....	574	Redemption of Israel.....	275
Röntsch's Jesus Messiah.....	566	Kingdom of the Messiah.....	280
Ruth the Moabitess, Houghton.....	597	Final consummation.....	281
Sabatier on French Academy.....	767	Theological Seminaries, Science in.....	343
Sabatier's Work on St. Paul.....	354	Theologische Studien und Kritiken, (Theological Essays and Reviews,).....	148, 348, 555, 766
Salvation Army.....	770	Thirlwall, Bishop.....	512
Sanskrit, Literature of, A Glance at the.....	450	Toy on Babylon.....	782
Its antiquity.....	450	Trevelyan: The Early History of Charles James Fox.....	196
Divisions of its literature.....	452	True's Modification of Atonement.....	371
Lyrical productions.....	455	Turks, Ottoman.....	647
Drama.....	457	Unitarian Christianity among the English, Origin of.....	154
Its philosophic and religious teachings.....	464	United States History, Harpers' Popular Cyclopaedia of.....	198
Schodde: The Book of Enoch.....	581	Universalist Quarterly.....	184, 389, 553, 749
Schools of Germany, Religion in.....	777	Unsere Zeit, (Our Times; a Review of the Present).....	361
Scientific Skepticism, Pulpit and.....	37	Upham, F. W.: Thoughts on the Holy Gospels.....	162
Schultze: Biblical Archaeology.....	553	Utah and the Mormon Problem.....	205
Secones: Four Centuries of English Letters.....	401	Extent of the Territory.....	206
Semi-Monthly Phonetic Teacher.....	792	Population and history.....	200-218
Seneca's Ethical Philosophy.....	391	Credes and Institutions.....	221
Shea on Church Attendance.....	758	Remedies.....	223
Sherman: Literature of Sanskrit.....	450	Utah Review, Hilton.....	206
Sin, Original.....	394	Warneck: Salvation, Faith.....	161
Sinner Responsible.....	751	Watts' Newer Criticism.....	372
Sinwardness.....	374	Webster's Dictionary.....	628
Skeats: Etymological Dictionary.....	600	Weilbrocht's Life of Jesus.....	566
Slavery.....	619	Wendell, Rufus: New Testament, (Student's edition).....	585
Smith's "Criticism," Replies to.....	372	Wesley, John, Green.....	202
Smyth: Orthodox Theology of To-day.....	369	Westcott and Hort's Greek Testament.....	140, 402
Smyth's Orthodox Rationalism.....	540	Westcott's Revelation of Risen Lord.....	783
Solomon's Song, Commentary on, Hyde.....	169	Westminster Review.....	146, 541
Soul and Spirit.....	781	Wheeler: Our Methodist Local Preachers.....	226
Southern Presbyterian Review.....	700	Whedon's Commentary, Psalms.....	575
Spalding, Rev. J. L.: Lectures and Discourses.....	574	Whedon's Romans in Italian.....	576
Sparks from a Geologist's Hammer.....	380	Whitman on Nudity in Art.....	538
Spelling Reform.....	792	Winchell, Alexander: Doctrine of Evolution.....	380
Stanley, Dean.....	146	Winchell: Sparks from a Geologist's Hammer.....	380
Stebbins: Study of the Pentateuch.....	372	Wines of the Bible.....	284
Stevens' Madame de Staël.....	702	Proofs of the uses of unfermented wine.....	286
Strong: Documentary Origin of Genesis.....	28	Methods of preventing fermentation.....	290
Sully's Illusions.....	788	Testimony of ancient classics.....	298
Sumatra, German Missions in.....	772	Scripture recognition of unfermented wine.....	301
Summers' Epistle of Paul to Romans.....	375	Wine-Bibber? Was Jesus a.....	117
Synopsis of the Quarterlies.....	533, 536, 532, 748	Importance of the question.....	117
Talleyrand, Prince.....	400	The charge and its authors.....	130
Targums.....	7	Women, Education of.....	152
Taylor: Paul the Missionary.....	181	Word, Preach the.....	148
Theological Encyclopedia.....	150	Wright's Geological Researches.....	343
Theology, Modern Anglican, Rigg.....	569	Wise: Charles James Fox.....	683
Theology, Orthodox, of To-day, Smyth.....	369	Yankee.....	601
Theology, Practical.....	148	Young: The Problem of our Church Benevolences.....	45
Theology of the Old Synagogue of Palestine, Weber's System of (Art. I.).....	5	Zeitschrift für Kirchengeschichte, (Journal for Church History).....	350, 553
Sources of the ancient Jewish doctrines.....	7	Zöckler's Manual of Theological Sciences.....	776
Introduction of Jewish democracy.....	11		
Growth of Jewish legalism in opposition to Hellenism.....	12		
The Torah (law) regarded as divine.....	14		
Legality the essence of religion.....	16		
The Torah as the bond of divine communion and recognition.....	19		
Israel the people of the Torah among the nations.....	20		
The heathen world condemned for rejecting the Torah.....	24		
Inspiration of the Scriptures.....	26		

